The LUTHERAN

CLOTHES FOR KOREANS

Air Force chaplain distributes American gifts

Vol. 34, No. 6

NOVEMBER 7, 1951

10 CENTS

Until It Stops Hurting

"WANT TO GO TO a church supper next Wednesday night? Tickets are a dollar apiece. We're trying to raise money for our fuel fund." It was lunch hour, and Jim had pulled a ticket from his pocket to show his partner at work.

"Sure, I like to eat," Bob replied. "I'll take two. But how come you have to raise money for fuel that way? At our church we meet the budget with freewill offerings."

"You mean you don't have special events to help the church pay the bills?" Jim asked.

"That's right. There are enough of us who tithe so that our budget is pledged each year. And every year we seem to gain more tithers."

"What? You can afford to give a tenth of your wages to the church?" Jim was incredulous. "Man, you really give till it hurts!"

"Not at all," Bob answered convincingly. *"I give until it stops hurting.* That's when I know that I'm doing my share."

—ERNESTINE S. DAUM

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE: U.S. Air Force Chaplain H. Edgar Knies, a member of the ULCA Virginia Synod, distributes gifts of clothing to children in a Korean orphanage as members of the orphanage staff look on. Through ARK (American Relief to Korea) clothing, food and medical supplies are being sent to that war-torn land.

THE CHURCH IN THE NEWS

No uproar about Clark appointment

Protestant "hullabaloo" over appointment of a U.S. ambassador to the Vatican, said President Harry Truman, had not been as great as he expected.

In the first three days after appointment of General Mark Clark had been announced, the White House received 965 telegrams opposing the president's action, 165 telegrams supporting it. This was nowhere near the number received in April (5,000 in two days) when the president recalled General Douglas MacArthur from Tokyo.

There were reasons why the Protestant protest reaching the president's desk had been no sudden avalanche. Most Protestants didn't see much point in expressing themselves to the president. He had made up his mind to ignore their opinion anyhow. They were aiming their remarks at members of the U.S. Senate, where the last word on the Vatican question would have to be spoken.

Another reason Mr. Truman hadn't been deluged with telegrams is because a multitude of folks who resented his action are the sort who send telegrams only when some member of the family dies. They would write letters, many with a pencil, misspelling words. But the grass-roots protest might be loud, prolonged, effective.

Protestant leaders agree

There hadn't been any question in years on which leaders of 250 Protestant denominations so thoroughly agreed as on their opposition to a U.S. embassy at the Vatican. Baptists, Episcopalians, Lutherans, and most of the others were prompt to speak up.

The National Council of Churches called an emergency meeting of its general board for Oct. 31 to discuss plans for opposing the Truman appointment. It printed a statement approved by the board in January which pleaded for continued separation of church and state—"the cornerstone of our religious liberty."

"America must be kept strong in its traditions and institutions of freedom," said the NCC statement.

If the Vatican wishes to help the United States in combatting communism it can easily "find adequate and appropriate ways of making useful information and resources of influence available."

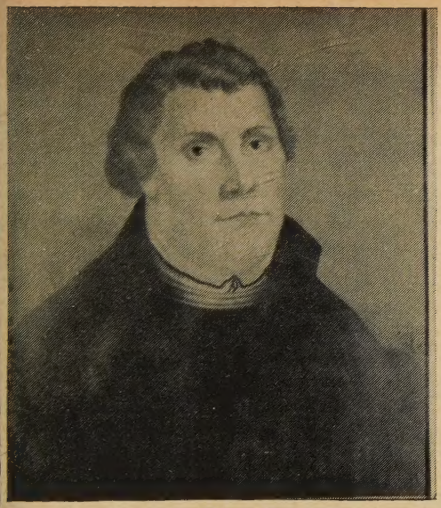
Some congregations were planning to get signatures of their whole membership on petitions against sending an ambassador to the Vatican. City and state councils of churches organized campaigns to direct a torrent of protest to U.S. senators.

Lutherans act

The presidents of almost every United Lutheran synod in the United States had written to pastors of their synods soon after Oct. 20.

President Paul Bishop of the Northwest Synod told pastors "the appointment of a United States ambassador to the Vatican should be protested . . . This is the one method we now have to make our opinions known. If you agree . . . please activate your protest by sending a telegram or letter to the President of the United States, the senators from your state, and the representative from your district."

Rocky Mountain Synod President John F. Futchs told pastors that "In 1529 at Speyer in Germany, an edict which was aimed at suppressing the Reformation was protested against. It seems to me that we



LUTHER WAS QUOTED

In sermons last Sunday Luther was cited as a witness against papal pretensions

modern Protestants cannot do less than protest."

Dr. E. E. Fischer, president of the Ministerium of Pennsylvania, suggested to pastors that they inform their congregations "of the great desirability of having the rank and file of our membership inform our senators of how they feel."

The Eastern Conference of the Maryland Synod, in session Oct. 22, expressed "its deep displeasure of this action by the President of the United States and its unqualified opposition to this appointment to the Vatican."

Pastors appalled

Pastors of congregations wrote to the White House and spoke to their people. In Allentown, Pa., Dr. William C. Schaeffer wrote President Truman that "millions of our people of the Protestant faith are appalled because of the growing influence and pretension of the Roman Catholic Church as a temporal power."

Pastor Augustus Hackmann of Epiphany Church, Baltimore, told his congregation the "only purpose" fulfilled by the Vatican appointment "is to give recognition to the Pope's claim to be the divinely appointed ruler over things temporal as well as things spiritual. We Lutherans reject both claims with equal vigor."

At conference conventions of the ULC Women's Missionary Society, Mrs. Charles W. Baker, WMS president, called on women "consistently to oppose the Vatican ambassadorship." Dr. Clarence C. Stoughton, president of Wittenberg College, said the Clark appointment "represents no gain but can be a great loss to Catholics, Protestants, and the government."

Senators doubtful

Obvious purpose of President Truman's announcement of the Clark appointment on the last day of the 1951 session of Congress was to give plenty of time for the storm to blow over before Congress convenes in January. The President said he wanted people to "get their criticisms off their chests" and then we will argue it out later.

Some Protestant leaders were afraid there might be a violent explosion of opinion now, and a lull later. They thought the big protest ought to come after New Year.

Mr. Truman had dropped his bombshell on Washington without warning. "The most prominent prelate of the Catholic Church in the United States" (Cardinal Spellman) was given no advance notice, reported Arthur Krock in The *New York Times*. Secretary of State Dean Acheson had been notified only one day before the announcement. The Defense Department, under which General Clark serves, had no warning.

Senators were hesitant to say what they might do in January about the Clark ap-

pointment. Mr. Glenn Archer of "Protestants and Others United" estimated that 18 senators were sure to vote for the Vatican embassy, 41 reasonably sure to vote against it, and the rest unpredictable. The vote would require a two-thirds majority.

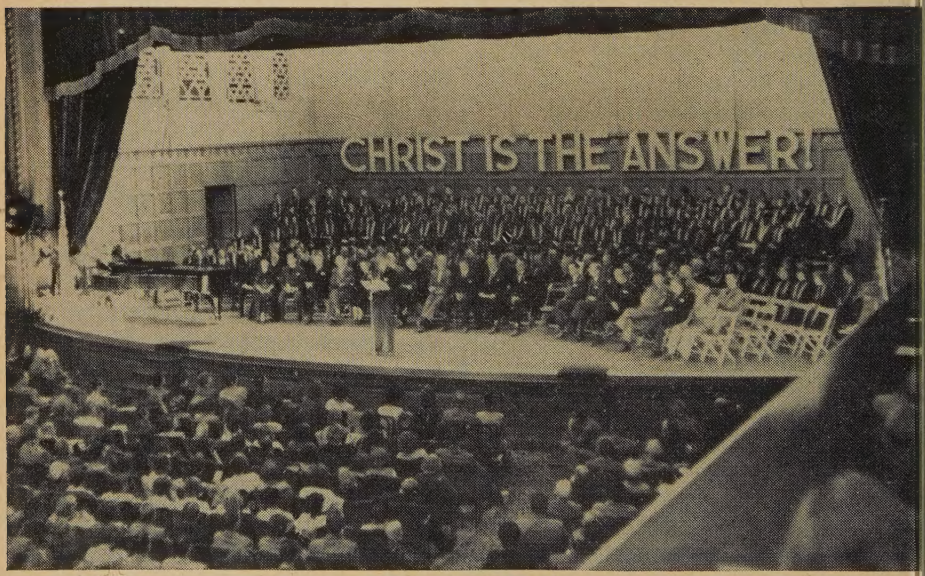
Senator Edward J. Thye of Minnesota, a Lutheran, said he would vote in favor. "I choose to view the appointment as an effort to hold the Christian people of the world together in the fight against communism," he said. Bourke Hickenlooper of Iowa said the President had a legal right to make the appointment. H. Alexander Smith of New Jersey thought the U.S. should have a direct contact with the Vatican. Patrick McCarran of Nevada praised the appointment. Southern senators were generally opposed. Olin Johnston of South Carolina and Tom Connally of Texas were outspoken in opposition.

Poling at the polls

Ambition of the Rev. Dr. Daniel A. Poling to be mayor of Philadelphia would be dealt with by voters at the Nov. 6 elec tion. The fact that Candidate Poling is Baptist clergyman had not brought an clear-cut Protestant-Catholic conflict t the surface during the campaign. A goo many Roman Catholics would probabl vote against him because of his churc connection, but not many Protestant would vote for him because he is a Prot estant clergyman.

Dr. Poling said an "underground" cam paign slogan—"We don't want a clergy man for mayor"—had been circulated "Preachers, priests, and rabbis are citizen too," Dr. Poling told a radio audience "On occasion, when duty calls and con science demands, they must accept th heavy responsibility as well as the hig privileges of their citizenship. They ar not second-class citizens because they ar clergymen."

"I am a clergyman," Dr. Poling said "and would rather die than violate my or dination vow . . . If, because of that vow



CAPACITY CROWD IN YOUNGSTOWN
Every seat was taken. Hundreds stood

you do not want me to be mayor, it is all right, and there will be no bitterness in my heart . . . I shall keep my rendezvous with conscience."

Evangelist in Youngstown

This time it wasn't the Billy Graham crowd that had overflowed the Stambaugh auditorium (seats 2,765) in Youngstown, Ohio. The "old line" denominations in the National Council of Churches had sponsored the ex-sports-writer in his first appearance in a 15-month campaign.

"Chuck" Templeton had become "The Rev. Charles B. Templeton" and had taken a course at Princeton Seminary since his "Youth for Christ" days. He was in Youngstown as lead-off man in a 30-day preaching mission throughout October. If the Youngstown experiment is considered successful, the National Council's department of evangelism will repeat the pattern of Gospel-singing preaching missions and church attendance crusades from coast to coast.

TEMPLETON WAS THE PREACHER
He isn't "Chuck" any more

Missionaries in jail

There were only about 400 United States citizens and a small scattering of Canadians known to be in Communist China this month. All the others had fled.

Most of the 400 Americans are missionaries. Twenty-two are in jail, including three Roman Catholic bishops. Catholics reported they still have 2,500 non-Chinese missionaries of various nationalities (1,500 priests, 1,000 nuns) in China. A thousand of their missionaries have left since New Year.

Two priests recently forced out of China said the Chinese people are still friendly toward Americans. Christians meet in their homes to worship even when their churches have been closed.

Three Lutheran missionaries from America remain in Communist China, Dr. Ralph Mortensen in Shanghai and the United Lutherans—Miss Clara Sullivan and the Rev. Paul J. Mackensen—at Tsingtao. A Presbyterian woman missionary in Tsingtao, Miss Irene Forsythe, was deported to Hong Kong in September. Communists said she had "transmitted information on military objectives" by radio.

Russians want Palestine property

From Moscow the Soviet Union had sent a representative to Jerusalem in October to see about taking possession of Palestine properties of the Russian Orthodox Church valued at $100 million. Title to the properties should be given to the Moscow Academy of Science, he claimed.

After 1917, when the Russian Orthodox Church ceased to be the state church of Russia, the tie between the Soviets and the

Orthodox Church in Palestine was broken. The properties—including the green-domed Slavic cathedral in the center of the Israeli section of Jerusalem—had been held by a local Orthodox society. Now some of the buildings are used by the Israeli government as police headquarters, courthouse, and hospitals.

The government of Israel made no promise that it would yield the properties to Moscow. Russians would have to prove that their Moscow Academy of Science is the legal heir of the Russian Orthodox Society, which since 1882 had supported the church activity in Palestine.

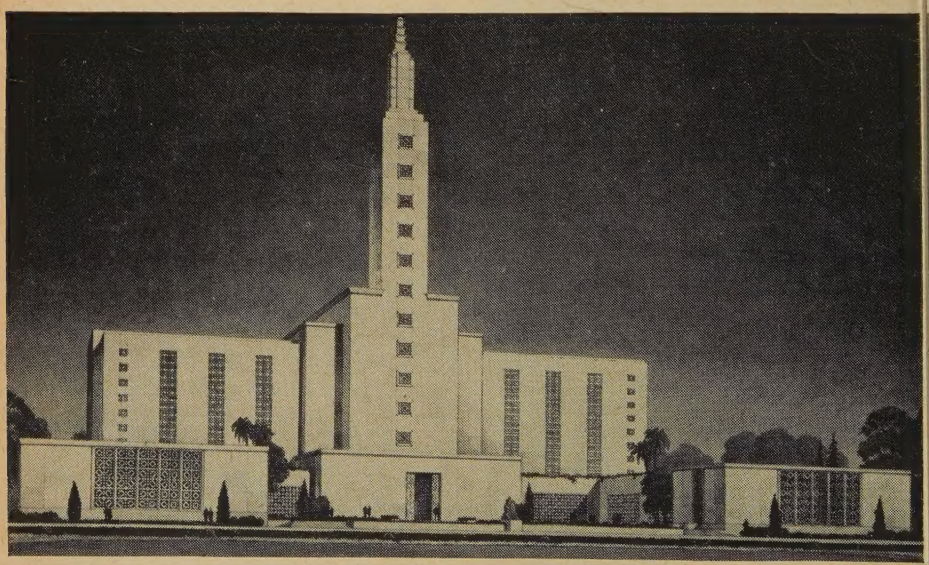
Lutherans had just completed two years of negotiation with the Israeli government on matters of property formerly owned by German missionary societies in Palestine. In the final settlement the Lutheran World Federation will get $50,000 in U.S. dollars and 550,000 Israeli pounds. The Israeli currency is to be transferred at intervals over the next 10 years. No bette settlement for property once valued a $20 million could be made, it was ex plained, because of the financial difficul ties of the Israeli government.

Swedish church approves new law

A convention of the Church of Swe den gave approval in late October to church law enacted by the Swedish par liament in June, effective Jan. 1.

The law will permit Swedes to leave the Lutheran state church without joinin any other. Under the old law Swedes hac to be registered in some church. There will be a 40 per cent reduction in the church tax on people leaving the church (the rest is due the church for keeping the vital statistics, and so forth).

Non-Lutheran pastors will have full privileges of solemnizing marriages. On one point the State Church convention last month refused to approve the new law—



MORMONS PLAN THEIR BIGGEST TEMPLE

Construction began last month on a multi-million dollar structure in Los Angeles, bigger than the Salt Lake City temple. On top of the high tower will be a statue of the Angel Moroni from whom Joseph Smith said he got his revelation of a new gospel

on the provision requiring pastors to remarry divorced persons. Another point was a provision forbidding Lutheran burial of persons who have left the church. Church leaders don't think this provision is necessary. They will confer with government officials on amendments of the law on these points.

The new law, said Archbishop Yngve Brilioth, is "one of the most important in history." The relation of church to state has not changed, he said, but the church's "position in society has been thoroughly revised."

Lutheran pastors will still be state employees, and instruction in religion will be required in public schools.

Church income is big

American churches were receiving record-breaking offerings this year and—according to their 1952 budgets—expect more next year. Methodists reported $16,138,245 in 12 months for their benevolence treasury. The Evangelical and Reformed Church thought it would reach a $3 million benevolence budget in 1951. Members had given $33.90 apiece for all church causes in 1950.

The American Lutheran Church planned to include Lutheran World Action in its 1952 $3.5 million budget for all benevolence. The Lutheran Church—Missouri Synod set its 1952 benevolence budget at $5,250,000, but plans a special $10 million appeal for mission and educational expansion.

And so forth

Gladys Tank, a girl from the Lutheran Home in Topton, Pa., was on a New York City television show last month. She told the simple story of her life and mentioned that when she is graduated from high school next year she will be on her own. Most children leave orphanages at about age 18. By the time the television show was over, 13 families had made offers to give Gladys a home with them, hundreds reported they were sending her gifts.

Top-ranking dress designer Hattie Carnegie had produced a new creation this fall—a nun's garb for sisters of the Society of Christ, a Carmelite order. It is adapted to the nuns' work of conducting an orphanage—a two-piece, ankle-length dress in gray wool, with gored skirt, set-in sleeves, round collar. Over it goes a heavy gray wool princess coat, Peter Pan collar.

Only 54 per cent of the American people are members of any religious group. But of 50,000 patients admitted to Boston City Hospital in 15 months, only 200 didn't claim some religion. Among the non-religious were boys about 16 years old (children of mixed marriages) who said they "couldn't be bothered" with going to church.

To teach people in Rhode Island how to behave in case of an atom bomb attack, everyone was supposed to stay indoors during the "disaster hours," scheduled to begin at 10:00 A.M., Nov. 4. Military men who planned the civil defense test were reminded that some folks are usually on their way to church at that time.

If various groups are going to be irritated by the drill, reported Col. John M. McGreevy, the whole thing might as well be called off. Gov. Dennis J. Roberts said that church services are more important than the drill. Compromise solution was to have the test start at 12:30.

All churches built in Kansas City from now on will be required to provide parking space for the congregation's automobiles. For every 140 inches of pew space inside the church, there must be room for one automobile in the parking lot.

World News Notes

Skies brighten in Korea

For months the truce-talk teams had slugged at each other over the question of peace in Korea. Americans had resorted to various maneuvers to try to determine whether Communists are ready to quit fighting. Communists tried to push the UN negotiators to the limit to force them to back up on their terms.

In the tent of meeting on the field of Panmunjon the Reds and the free world were engaged in a crucial test of strength. Both sides knew that failure to make peace in Korea might result in a third world war. Each was trying to bluff the other with the threat that it isn't afraid to run the risk of a big war.

This month the decision would probably be made. Talking had run around in circles about as far as it could go. Communists would have to back down now and accept a truce line north of the 38th parallel, or risk a winter in Korea and maybe a spring war in Manchuria and China. After appeasing public opinion at home, the Chinese seemed likely to give way. They were telling their people the UN forces are desperate because their autumn offensive had failed.

Eloquence from Iran

The gaunt, beak-nosed statesman from the ancient land of Persia had gone to the White House to see what the United States could do about settling Iran's explosive oil question.

On his way Premier Mohammed Mossadegh stopped off at Philadelphia, went to see the Liberty Bell, and made a speech. Iranians of 1951 are kinsfolk to the American patriots of 1776 who drove the Redcoats out, the premier suggested.

Who profited from the oil wells of America? he asked. "The American people, of course . . . In my country, the profits have been taken by foreigners." He assailed "the bold and adventurous British who voyaged abroad in search of fortune" and "who moved among the people of the ancient world as heedless strangers, oblivious of their wants, their misery, or their hopes."

Now, declared Premier Mossadegh, Iran seeks to free itself from British exploitation "for no man, however wretched, is so far sunk in misery that he does not hope for a better day, and in no soul, however dull, is the spark of freedom ever wholly extinguished."

The premier's eloquence did not obscure the fact that, unlike the founding fathers of the American republic, Iran's own rulers of today exploit the common people of their country even more thoroughly than the British exploited the men who want the profits from the oil wells.

Doubtful about Spain

Americans who wanted to make a deal with the Spanish dictator, General Franco, have lost some of their enthusiasm. After American experts had investigated the situation they concluded that:

1) Franco was willing to send only a small token force to serve in Eisenhower's European army. He would sanction use of his army solely in the event that Russian troops closely approached Spain.

2) The army, consisting of 250,000 men (not the advertised 400,000), could hold the Pyrenees less than two weeks. The air force, with nearly 1,000 planes, but only 400 capable of getting off the ground, could be knocked out in two days.

3) Franco was emphatic that not even for financial aid would he tolerate outside "interference" in Spanish politics—that is, any change in his dictatorial system.

AMBASSADOR TO THE VATICAN

PROTESTANTS RECEIVED a rude jolt when President Truman announced the nomination of General Mark Clark as first ambassador to the Vatican. On few issues had leaders of the Protestant churches been more united than in their opposition to formal U.S. ties with the Pope.

Timing of the appointment was severely criticized. On the eve of adjournment, the Senate could not take time to consider such an explosive issue. Action will be taken on the nomination after public hearings when Congress reconvenes in January.

Old argument

TRUMAN'S SURPRISE nomination revives an argument as old as our country itself. It dates back to the Continental Congress in which John Adams expressed the wish that this country would "never send a minister to His Holiness."

That argument persisted through the 14 years (1854-68) when the U.S. had a minister at the Vatican. It resulted in the closing of the legation there when Congress refused to appropriate money for its continuance.

The discussion flared up again when President Roosevelt appointed Myron Taylor as his personal representative to the Pope. It grew in intensity when Truman kept Taylor in the same quasi-official relationship. In January 1950 Taylor resigned.

The issue became dormant; but it was the calm before the storm. Appointment of an ambassador to the Pope was the first lightning bolt. The storm will grow in intensity during the Congressional recess. It will reach its height when the time comes for the Senate to consider the nomination of General Clark in its next session.

Church and state

THE MAIN ISSUE, of course, is that of the separation of church and state. That principle has been established as basic to our national life. But its definition has never been fully clarified.

Those who favor U.S.-Vatican relations claim that this principle would not be violated. They point out that only the temporal power of the Pope would be recognized, and not his spiritual authority.

This sort of reasoning is playing with words. In reality, the international contacts of the Pope as head of the Roman Catholic Church, and his prestige and power in that capacity, are the reasons for proposing a formal, continuing relationship.

The issue cannot be dodged. The American people must decide whether the separation of church and state shall be a mere shibboleth or an organic fact. If the latter, then to give special recognition to one religious denomination would nullify the fact and violate the principle. It would be a major step toward the "establishment of a religion," which is forbidden in the First Amendment to the Constitution.

The seriousness of the situation lies partly in the growing influence of the Roman Catholic Church on U.S. policy. In the last few decades, through effective organization, specialized training of personnel, and skill in the use of pressure tactics, the Roman Church has made an increasing impact on government thinking and action. Sending an ambassador to the Vatican would strengthen this trend.

—ROBERT E. VAN DEUSEN

We're Giving Dollars Now

Our men are getting new ideas about what their church can expect from them. ULC offerings increased 90 per cent in six years

PEOPLE HAD MORE MONEY to spend during the war years than ever before. Also there were not as many things as usual that they could buy. No new automobiles, for instance.

You might suppose that was a time when we church people would have been glad to make a big increase in our church offerings. We could afford to give much more. And we did increase our offerings some—about 40 per cent between 1941 and 1945—but not nearly as much as we could have done.

The man who earned $40 a week in 1941 gave 45 cents a week in his offering. He was earning $70 a week in 1945, and was giving 60 cents a week to the church.

BUT SOMETHING has happened since 1945. We have learned to be much more generous when the offering plate comes around on Sunday morning.

Wages have continued to go up. The man earning $40 a week in 1941 got $85 a week last year. And he gives a bigger share of his income to the church. Last year he gave close to a dollar a week.

In the United Lutheran Church the offerings increased 40 per cent from 1941 to 1945, and 90 per cent from 1945 to 1950. This can't all be credited to inflation. There has been a great gain in our willingness to support the church. We have made progress in what preachers call "stewardship."

There is a great story behind this progress. It hasn't been an accident. The story is that men of our church are being waked up to the meaning of giving. Thousands of men—not ministers only but storekeepers, carpenters, schoolteachers, all kinds of men—are getting intensely serious about why they owe their Lord a bigger share of their income.

Men are learning what the church does with the money it gets. They are talking about church budgets, about giving a definite proportion of their income, about the reasons for good stewardship.

In the past few months in 29 United Lutheran synods there have been from 20 to 500 men attending "Stewardship Workshops." They come for two days to discuss why they should give for the Lord's work, and what the Lord's work is.

EVERY MAN who is serious about life—and who takes time to think about it—is likely to realize that everything valuable in his life he owes to God. Then he comes to the next point: what can he give God in return? Maybe he remembers the old words of the Catechism, "I am in duty bound to thank, praise, serve, and obey Him." Of course that's stewardship.

This duty of ours to respond wholeheartedly to God's grace and goodness is surely nothing new, and there have always been many people who have understood it. But never before in our church have men come together in meetings all over the country to talk about it, to study what ought to be done, and why it ought to be done.

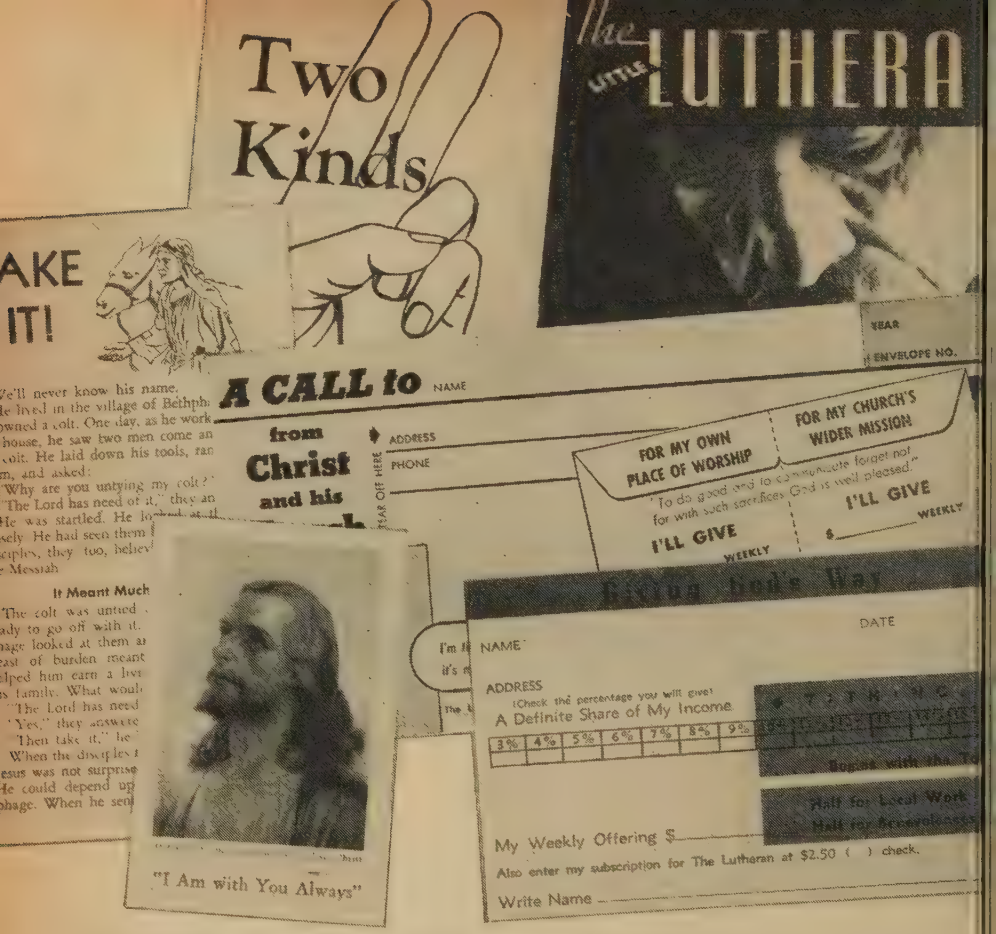
TEXANS ARE SERIOUS ABOUT STEWARDSHIP
William A. Miller, C. A. Warner, Clarence Fertsch meet LLM Pres. Harold Landis

THIS CHANGE WHICH HAS taken place is the result of a well-planned, long-range campaign that began in 1945. In that year the United Lutheran Church organized its stewardship department, and called laymen—Dr. Clarence C. Stoughton and Mr. Henry Endress—to take charge.

To back up these leaders there is a group called "The Lutheran Laymen's Movement for Stewardship." It had only 88 members in the autumn of 1945, but last month it had 976, and hopes for 1,200 soon. Each member gives at least $100 a year to the LLM to finance the educational program.

From the stewardship department have come the movies we have seen in our churches, *Like a Mighty Army, For Good or Evil,* and others. Effective and attractive booklets and tracts have been printed and distributed by the million. This month in our churches we shall receive the new ones for 1951 (just before the annual "Every Member Visit"). One is a miniature copy of THE LUTHERAN. More than 600,000 of these are being sent out. Another is a simple picture card entitled "I am with you always," which is intended for us to carry with us every day as a reminder of our Lord's constant presence.

NO AMOUNT OF PRINTING or no amount of office efficiency in the stewardship department, though, would be sufficient to account for the great change in our habits of giving since 1945. The main thing that has happened is that a large number of people everywhere have become intensely interested. Each of the synods has developed a stewardship committee to carry out the program of education on


Two Kinds
The LITTLE LUTHERA
AKE IT!
We'll never know his name.
He lived in the village of Bethph
owned a colt. One day, as he work
house, he saw two men come an
colt. He laid down his tools, ran
m, and asked:
"Why are you untying my colt?"
"The Lord has need of it," they an
He was startled. He lo
sely. He had seen them
cuples, they too, believ
e Messiah
It Meant Much
The colt was untied
ady to go off with it.
nage looked at them a
east of burden meant
elped him earn a liv
s family. What woul
"The Lord has need
"Yes," they answere
"Then take it," he
When the disciples
esus was not surprise
He could depend u
bhage. When he sen
A CALL to
from Christ and his
NAME
ADDRESS
PHONE
TEAR OFF HERE
FOR MY OWN PLACE OF WORSHIP
FOR MY CHURCH'S WIDER MISSION
I'LL GIVE
WEEKLY
I'LL GIVE
WEEKLY
ENVELOPE NO.
"I Am with You Always"
DATE
NAME
ADDRESS
(Check the percentage you will give)
A Definite Share of My Income
3% 4% 5% 6% 7% 8% 9%
My Weekly Offering $
Also enter my subscription for The Lutheran at $2.50 ( ) check.
Write Name

THESE ARE SOME STEWARDSHIP PUBLICATIONS TO BE DISTRIBUTED THIS MONTH

its own territory. Hundreds of capable men have enlisted for this service.

In June of this year each synod sent a few of its men to the big "Stewardship Workshop" of 1951 to get ideas for the workshops on their own territory. The conference was held at Wittenberg College in Springfield, Ohio.

It was no easy-going affair. The men were obliged to exercise their intelligence in careful thinking about stewardship.

Dr. Franklin Clark Fry told of unlimited horizons of opportunity for the work of the church—in home missions, foreign missions, education. He said he has seen miracles throughout the church as congregations have gained a vision of what their stewardship can accomplish.

Naturally the men went home from Springfield eager to transmit their enthusiasm and ideas to the dozens of stewardship conferences planned this year in their own synods. And from these conferences several thousand more men have been stirred up with the limitless possibilities for Christian work.

This month in the Every Member Visit an attempt will be made to carry this en-

thusiasm to every home throughout the church.

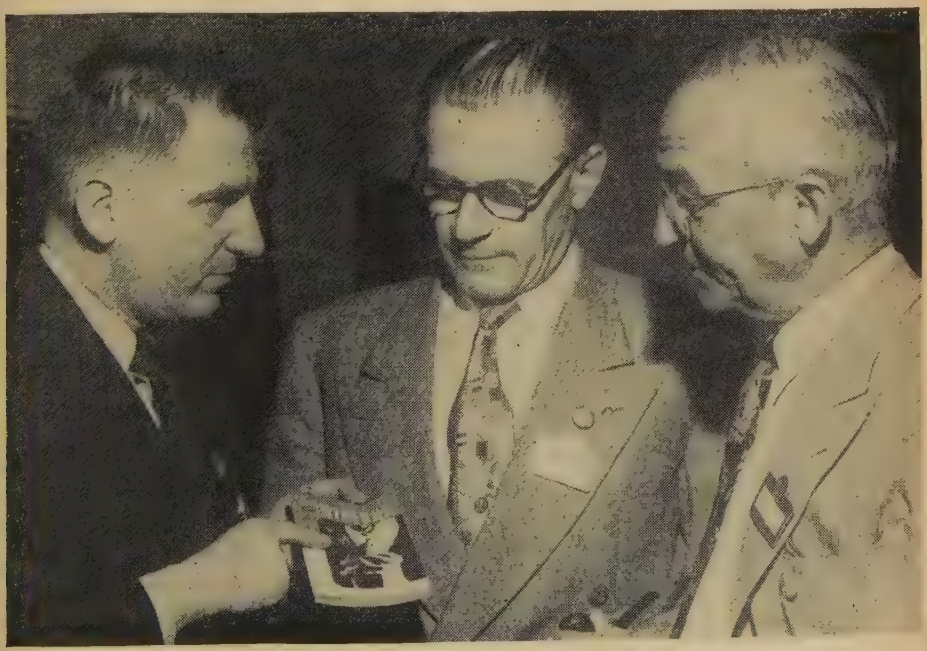
SOMETHING IMPORTANT has happened in the United Lutheran Church since 1945. A quiet, well-planned effort is underway to teach us what it actually means to put the Christian faith into practice. There have always been some of us who have known what it means. More women than men, in years past, have been faithful and generous Christians. Now men are waking up too.

It was about time. The United Lutheran Church was actually going downhill before 1945. Our offerings had not increased enough to make up for the reduced value of the dollar. There wasn't enough money for a vigorous program of establishing new congregations in our own country. Due to lack of money and an insufficient number of men entering the ministry, our home mission program slipped to the lowest level in one hundred years.

Our foreign mission work had contracted. Our church paper, THE LUTHERAN, had less than one-third as many readers as it has today. Our colleges and seminaries had been unable to construct necessary new buildings or even to keep the old ones in good condition.

The United Lutheran Church, which had been growing more rapidly and strongly than almost any other large American church during earlier decades, was falling behind most of the others. It was time for something to happen.

WE CAN BE exceedingly grateful that things did happen. The main thing we need now is eagerness for them to keep on happening, in constantly increasing measure, during the years ahead.



600,000 "LITTLE LUTHERANS" WILL GO OUT

Henry Endress (left) shows paper to Harold Landis, Charles Esser

A Protestant Visits the Pope

By PAUL W. TRAVIS

Holy Year pilgrimage to Rome reaches its climax at impressive private audience with Pope Pius XII at his Vatican Palace

In last week's LUTHERAN, *Mr. Travis gave his impressions of the "Holy Doll," the relics and the "Sacred Stairs." This is the second article about his Holy Year visit to Rome.*

WHEN WE WENT INTO St. Peter's Square, lying in front of the basilica, other buses were unloading pilgrims. They were being crowded together on the south side of the square. Then from out of the church came a black-vested man carrying a large wooden cross. Behind him the pilgrims formed into a column that marched four abreast around the obelisk in the center of the square, and then toward the massive steps of St. Peter's.

Priests marched at the side of our column, like sergeants. They led us in chants as we moved along, and now and then the groups burst into songs that sounded like stirring victory hymns. This was something that appealed to me! I thought surely *now* we were on our way to an experience that would answer my question and lift my soul!

I FELT A BIT LET-DOWN when I discovered that the chief object of devotion inside the basilica seemed to be a wooden, life-sized image of St. Peter, right foot forward and bared. The pilgrims devoutly kissed the big toe and held forward their babes-in-arms and youngsters to rub their little hands over it or to pat their heads with handkerchiefs rubbed over the image. Seven centuries of such rubbing and kissing has worn the toe down to the first joint. On festive occasions, I heard, this image is dressed in magnificent robes.

Beside St. Peter was a conspicuously placed collection box.

Also in St. Peter's Basilica pilgrims may see the head of St. Andrew, the lance which pierced the side of Jesus, the veil of St. Veronica, a fragment of the true Cross, and also the column against which Jesus leaned while disputing with the doctors. All these are described in a folder published by the *American Express* Catholic Travel League.

It was the privilege of our group to have a "private" audience with Pope Pius XII. At the gate of the Vatican Palace we were met by two Swiss guards, big men yet trim and stalwart. Dressed in striking, colorful medieval costumes of brilliant yellow, with two-inch black stripes running from neck to red sandals, full sleeves and Dutch style knee breeches, they were reminders to us that the Vatican Court is a genuine medieval court. They wore tilted berets and were armed with six-to-eight foot pikes and halberts.

OUR GUIDE TOOK US UP WINDING stairs and through a labyrinth of rooms, each guarded. Arriving at the ante-chamber at last, a papal attendant with a black cutaway coat and bow tie took charge. We left our cameras and coats in check, and were led into the reception room, one of the most beautiful I have ever seen, with shiny black and white marble floors, ornaments in gold glistening

against the decor of papal scarlet.

The black cut-away carefully arranged us according to some predetermined plan. Then we waited, tense and expectant. We were to meet one of the great leaders of the world. To Catholics, he was the Vicar ("substitute in office") of Jesus Christ, Supreme Pontiff ("pathfinder, waymaker") of the Universal Church, the ruler of all Christians. He was the supreme judge in all matters of faith and morals, in pronouncing upon which he may exercise infallibility.

For my Catholic friends this event would be a high peak of spiritual experience. What would it be for me?

I had time to glance at *A Guide to Vatican City*, by Leone Cessi, published with ecclesiastical approval. On page 48 I read:

"For Catholics, the Pope's benediction means the acquisition of spiritual favors, and the remission of all but graver sins. Included in the general solemn benediction is also the blessing of all pious objects brought with them by Catholics and generally held out visibly exposed, and the blessing comprises also all those who are by intention spiritually present."

THE LAST PHRASE MEANS THAT Catholics present may bring their loved ones to receive the benefit of the audience by bringing them to mind in the audience room.

At last, down the hallway there came the soft tinkle of a bell in the Pope's apartments. A deep, reverential silence seemed to drop down onto everything and I knew instinctively that His Holiness was coming.

The papal party was a procession: first came four of the Papal Guard, with plumed helmets, blue uniforms, and flashing silver swords, and marching two abreast. They were followed by a monsignor in a violet cassock; then came four of the Palatine Guard, followed by two Noble Guards with plumed helmets. Then there were two Gentlemen-in-Waiting to the Pope, in scarlet velvet with brocaded arabesque designs. I could not help thinking of a Babe born in a borrowed manger and of One who had nowhere to lay his head. There was no echo of frugality of simplicity here.

STATUE OF ST. PETER
Pilgrims kissed the big toe

AT THE END OF THE procession came the Pope, dressed in a white, ankle-length robe.

He had on a skull cap, glasses, a diamond ring with a smaller set than I had expected, and red sandals.

The Pope is of medium height and weight. His face is Italianish, with two

black, sharp eyes, an aqualine nose. Certainly he shows his 76 years and the effects of illness. The outstanding impression one gets of him is his benignancy and his intelligence.

HE SPOKE TO OUR GROUP in slow but perfect English: "You have traveled far, so to you applies the old saw 'he who travels far learns much.' So you understand what I mean when I say we all should learn brotherhood, under one God who loves us all. Pray that we will all be united under the common God."

He talked individually with several of us, including me. He asked pointed and penetrating questions about my home area, San Francisco. He knew much about it.

"Do you like Italy?" he finally asked.

"Yes, sir," I replied sincerely.

I then asked him to autograph a little prayerbook I had brought along for that purpose, but he shook his head as did also his solicitous attendant, the monsignor. But as our party filed out the monsignor came to me and said, "If you have a picture of the Holy Father he'll autograph that; wait here."

I have the autograph and shall keep it as a memento of my pilgrimage to Rome.

FINALLY OUR BUS HEADED EAST across the Tiber to the beautiful new Union Station—built, by the way, with Marshall Plan money, a fact of which few Italians are aware. On the way, I talked with one or two of my American Catholic friends. They were educated people—not steeped in Old World superstition.

"What do you think about these things we have seen—the Doll, the relics and their so-called miraculous powers?" I asked.

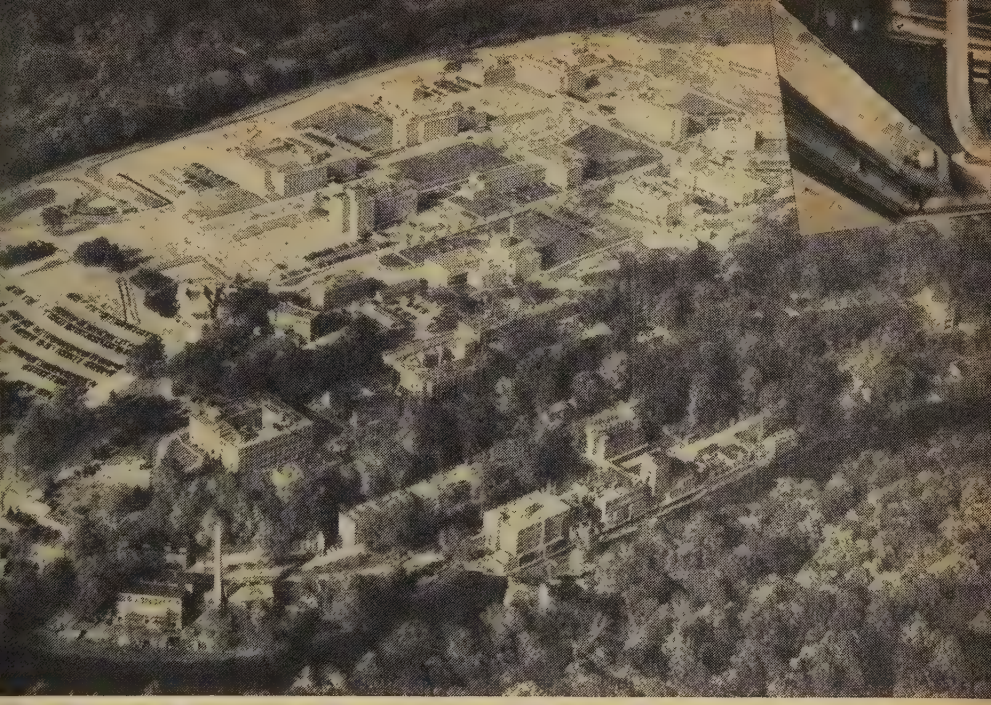
"If the Church teaches it, we believe it," was the reply. One friend in the party, however, flatly declared that he could not swallow all that they told him and a priest explained that many Americans dislike the overplay on fetishes in Europe and South America.

MY HEART WAS HEAVY AS I left the bus to go on my way. The expectation with which I had come to Rome had given way to indignation—and sympathy. Indignation that a great religion not only allowed but encouraged dependence upon what was nothing more than—there was no other word for it—superstition. Sympathy with the people whose religious fervor and faith was being so crudely played upon by their religious leaders. I thought of the obvious keen-mindedness and piety of the man I had met only a short time before—the man in the white robe. Yet was he not helping to cheapen faith and make it appear ridiculous? He could put a stop to it if he chose; believed to be infallible, his word is the practical equivalent of divine law.

Near the station I watched idly a knot of people listening to a man who was shouting vehemently. A ragged cheer went up from the group. Another bystander—he too was an American—turned to me and said, "Communists! Too many of them in this country."

I NODDED. There *were* too many; in this "bastion of anti-Communism" there is more Communism than in any other country outside Russia and her satellites. And little wonder! How beautifully the Church was playing into the waiting hands of Communism! It was not surprising that Communists scoffed at the "opiate of the people," and found willing listeners.

I left Rome feeling empty, yet immeasurably wiser. The much-hailed Holy Year held no answers—or perhaps too many.



TWO-THIRDS of the church councilmen of St. Mark's Church, Brandywine Hundred (in suburban Wilmington, Delaware), are employed by the E. I. DuPont deNemours and Company. Most of them work in this recently completed $30,000,000 Experimental Station, one of America's largest research laboratories, located along the banks of historic Brandywine Creek. In their spare time, instead of relaxing on the golf course or country club, they . . . but that's getting ahead of the story:

MEN AT WORK IN WILMINGTON!

By RICHARD T. SUTCLIFFE

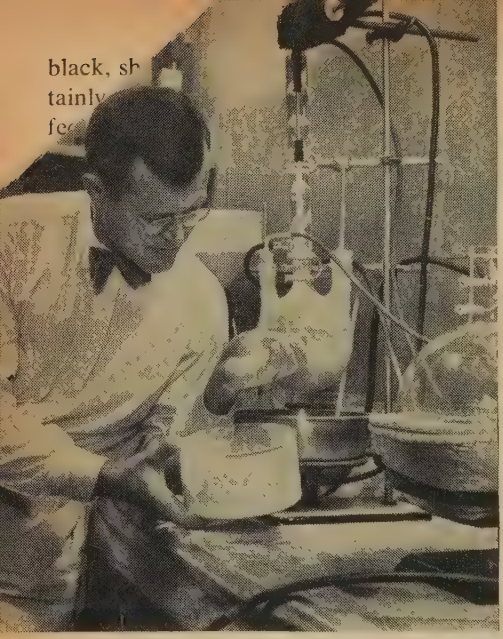
Important executives and laborers rub shoulders as volunteers working together to build St. Mark's Church in a Delaware city

"Of 12 councilmen . . . St. Mark's Church, Brandywine Hundred, outside Wilmington, Delaware . . . 5 are Ph.D.'s," said the note on my desk. *"At least 8 employed by DuPont, 2 in important top echelon posts . . . building a $160,000 church for $110,000 . . . contact Inslee."*

Slipping the note into the file marked "for Briefly Speaking" (just in case), I took steps to "contact (Pastor Joseph) Inslee."

"The facts are all right," said the pastor, "but why don't you come down to Wilmington some Saturday and see these laymen in action?"

SEVERAL SATURDAYS LATER, a taxi deposited me and a camera case loaded with



AT WORK, Dr. Harold W. Arnold, research chemist for DuPont's Chemical Department, devotes his time and energy in pioneer work developing orlon, the new synthetic textile fibre

plate-holders and the Speed Graphic alongside a white brick church that appeared close to completion. Before I could mutter a "who's who around here?" a tall, lanky and very friendly figure identified himself as Pastor Joseph Inslee . . . introductions were under way.

The names—"Chapman, Friz, Gronemeyer, Bigelow, Nichols, Arnold, Kraup" —tumbled in one ear and (I couldn't help it!) out the other. Pastor Inslee must have sensed the difficulty for he said immediately, "Stay around a half hour and you'll know all their first names . . . they're that kind of people!"

ALL ABOUT ME, men were sweating in the morning sun, some shirtless. There were dungarees, assorted shorts and a few swimming trunks. For fun, I tried figuring out which ones were the Ph.D.'s.

Grabbing the pastor's elbow, I pointed in the direction of a bronzed figure. "He must have played fullback for Minnesota. I'd guess he works outside on a construction gang or else plays football for the Philadelphia Eagles during the fall!"

"He works outside all right," the pastor laughed. "He's around here a good bit of the time helping build this church. He's our building fund treasurer. His name is Hal Arnold . . . his dad is president of Hartwick College. Graduated from Wittenberg College before going with DuPont."

"So I was wrong. Is he one of the Ph.D.'s?"

"Yes! He's been a research chemist for DuPont for the past 15 years, helped do some of the pioneer work on 'orlon,' the new synthetic textile fibre. He can tell you all about his job, but you'd better

AT LEISURE, "Hal" Arnold (center) forgets his test-tubes and analytical chemistry to help Foreman Fred Kraup (left) and Supervisor Henry Gronemeyer (right) build a $160,000 church for members of St. Mark's Church, Brandywine Hundred, Delaware, at a cost of $110,000

A TOP MAN for DuPont in the field of ultracentrifuge is Dr. James B. Nichols, shown here in his laboratory at the sprawling DuPont Experimental Station outside Wilmington, Delaware

be ready to listen to words like 'polymertization, neoprene, acrylic fibre . . .'"

The pastor hadn't finished. "He's our bass soloist and choir director. His wife, Mary, is organist here at St. Mark's. Hal also sings solo with the 110-voice DuPont Chorus!"

I didn't have to hear Pastor Inslee's final statement: "He's a busy man!"

JUST THEN, I SPOTTED A TINY figure crawling around the tip of toothpick scaffolding that almost filled one end of the half-completed nave. "That fellow's knees probably don't ache like mine do at this moment . . . he's pretty far up there!"

"That's Burton Nichols, our financial secretary. His job is finishing the inside of the roof, bleaching and staining each one of those redwood boards so they match!"

"DuPont?"

"One of their top men . . . a recognized authority in his specialized field of ultracentrifuge research. He's the inventor of the analytical ultracentrifuge, and has patents on some important inventions in the field of pigments and polymeric film. Burt could tell you, if you asked, what chairmanships he holds in the American Physical and Chemical Societies.

"And, incidentally, Burt's wife, Eleanor, also has an important role in the new church. She's just starting work on 20 bronze panels for our front door that will tell the story of the lives of Matthew, Mark, Luke and John. She's doing the preliminary work in plaster and then will finish it in bronze!"

OUR CONVERSATION was suddenly interrupted by a swash-buckling fellow who seemed to be headman around the place. I was right, the pastor assured me, this was Fred Kraup, Jr., building contractor. Together with his dad, he was the volunteer construction supervisor.

He told me the story of the start of the church, about rough sledding and the eventful decision to "build or shut-up."

MAN ATOP scaffolding inside uncompleted nave is "Burt" Nichols who deserts polymeric materials, cellulose derivatives and pigment research in favor of sandpaper, bleach and stain as he helps "finish" church's redwood ceiling

"Building this church," said Fred, "has been a shot-in-the-arm for our congregation. Everyone from pastor on down helps. Sometimes fellows are out every night; other nights (we work Monday, Wednesday and Friday nights and all day Saturday) there are only one or two of us here.

"People who aren't even members of the church help us . . . people who give us materials, or several hours each week helping us do jobs none of us can do. It's helped us understand our own people, made the community look at us in a new light."

Pastor Inslee broke in at this point with his "99 per cent of the initiative here at St. Mark's lies in the council. It isn't fair to pick out any one individual and say 'he helps most!' None of the tasks about the church goes begging for volunteers. Whether it's bending copper pipe, cementing tile, or feeding hungry workmen Saturday lunch, no one 'pulls rank.' We're all in it together!"

WALKING AROUND THE CHURCH, it wasn't hard seeing their point. Fred Chapman, an accountant who doubles as assistant treasurer of the congregation, and a former councilman, was helping Russ Rhoads, federal tax man, dig ground in preparation for a new sidewalk. Ad Friz, employed by DuPont as a cost accountant, was taking pointers on his Saturday "job" from Henry Gronemeyer, retired DuPont construction engineer, who's "watched the congregation grow from the start. He named every brick in this building as it was placed!"

Others giving valuable time and energy as councilmen are the manager of DuPont's polychemicals department, Bill Franta; laboratory director for the DuPont pigments department, John Tully; laboratory supervisor Dr. Newell Bigelow; DuPont electrician Albert Hofmann; DuPont tax consultant Carl Hauger; manager of the labels and package marking section of the DuPont control division, Eldon Gilbert; and non-DuPont councilmen Walker, Biesinger and Tessman.

NEXT TIME ANOTHER layman laments in my hearing "with all the time I give my church and my job, I don't have any left for myself or my family," I'll be half tempted to stake him to a round-trip ticket to Wilmington.

I'll add some advice to the ticket: "Don't get in their way . . . there are Men at Work!"

TOO MUCH ECHO

THE 1,500 YOUNG PEOPLE at the Luther League convention in Iowa City frequently gathered for inspiring periods of song under the direction of Pastor Henry E. Horn of Augusta, Georgia. At one of these sessions, the group was divided into two sections, and was singing antiphonally that glorious hymn, "Ye watchers and ye holy ones."

It went fine until the refrain. But there, somehow, it didn't sound quite right—the supposedly soft echo was louder than the original "Alleluia!" Pastor Horn's comment was a sermon in itself: "Trouble is, there are too many on the echo side!" I wonder if that's not the trouble with Christians today.

—RALPH W. BAGGER

Chaplain Blazes Trail In Hospital Ministry

By ROSCOE BROWN FISHER

Lutheran is pioneer in North Carolina institutional program

ALTHOUGH NORTH CAROLINA is predominantly Baptist and Methodist, state authorities chose a Lutheran clergyman as the first full-time chaplain for one of the state's five mental hospitals. They selected the Rev. A. W. Lippard, pastor of Calvary Church, a mission congregation at Morganton.

Before he took over his responsibilities at the Morganton Hospital, Chaplain Lippard recognized the need for the full-time services of clergymen at the large state institutions for mental patients. He immediately set about proving his point. Now, due to Chaplain Lippard's work, North Carolina has placed full-time chaplains at the State Hospital in Raleigh, one of the oldest mental institutions in America, and at Camp Butner at Monroe, one of the newest. The state expects to do the same for its other two mental institutions —the Negro Mental Hospital at Goldsboro and the Kinston institution for the feebleminded.

A LETTER FROM A FORMER patient, now rehabilitated as a church secretary, is only one of the many evidences of the value of Chaplain Lippard's services. The letter reads:

Dear Mr. Lippard:

Your part in effecting my cure was of tremendous value, and my heart feels a deep gratitude to you for letting the Lord use you in breaking the Bread of Life to us, who for one reason or another land at State Hospital.

Your sermons strengthened my faith and the many little things you said and did gave me confidence in myself and made it possible for me to return to my duties as a church worker.

IN THE CONTROL ROOM
Chaplain Lippard at the microphone

MOST UNIQUE OF PASTOR LIPPARD'S duties is his daily operation of a huge public address system with outlets in every ward of the hospital. Each morning he conducts devotionals which are carried to all hospital wards. The PA system, whose control room resembles that of a radio station, was installed at a cost of several thousand dollars as a gift from the North Carolina Goodwill Association.

On Sundays a general worship service is usually attended by about 450 patients. Those not present can hear the service over the public address equipment. Choirs are composed of patients and a patient serves as pianist for all services.

Each day a member of the chaplain's office staff conducts a musical program over the address system, using recordings specially selected. Numerous requests for musical numbers come from the patients

and are played similar to a radio station's request program.

PASTOR LIPPARD has completed two and a half years of service to the institution. He has opened up so many new avenues of aid for patients that his office has become one of the busiest on the grounds. He has made the chaplaincy a permanent part of the state's hospital program.

It is his wish, however, that credit for the success of the chaplain's office be directed to numerous church groups and others who have expanded their contact with patients. This contact with the outside has meant much to the patients. Hospital officials long ago agreed on that.

Church organizations, particularly women's groups, come from Morganton and more distant places to conduct brief devotionals for the patients. They bring baskets of refreshments and gifts and stage parties. Oftentimes a patient is given a real birthday party as a surprise. Other church groups, working through the chaplain's office, may send boxes of cookies, candies and smokes for the patients.

The chaplain tries to keep patients in contact with their church during the stay in the hospital. When a new patient arrives, a letter goes from the chaplain's office to the patient's pastor urging that contact be maintained through sending church bulletins, small gifts, letters or a copy of the hometown newspaper.

These little things, Pastor Lippard has found, bolster the patient's confidence and are an ideal way of telling him that others care.

ANOTHER DUTY CHAPLAIN LIPPARD has taken upon himself is arranging special programs for patients. Among these are included college glee clubs, local music clubs, male choruses and local band programs. In February of this year when Chaplain Lippard was able to secure a free concert at the institution by the North Carolina Little Symphony, 500 patients attended. Through arrangements with local radio stations, the chaplain studies station logs to learn in advance what radio programs would be suitable and helpful to send over his public address system to the patients.

Chaplain Lippard speaks before civic clubs, church groups, schools, colleges and other organizations. In approximately 46 such appearances over the past two years and a half he has sought to clear up some misunderstandings about patients in the State Hospital.

He strives to get across the idea that mental illness is just that—an illness. He wants the public to realize that people who become mentally ill can get well. When they do recover, they should be welcomed back into the community from which they came as readily as a person who is discharged from a general hospital after a physical illness.

NO GENERATION has been shrewder than ours in tracing social ills, but perhaps none has been more reluctant to cry "God be merciful to me a sinner."—From *So We Believe, So We Pray* by GEORGE A. BUTTRICK (Abingdon-Cokesbury)

FIVE MAKE A FAMILY

HOMEWARD BOUND

PEOPLE TOOK ONE look at the mountain of packages I was holding out ahead of me and made way. I felt a little like a trailer truck bullying lighter cars, as I made my way down the store aisle.

Every now and then I glanced back over my shoulder to make sure Karen was close. From each hand a big paper bag drooped almost to her heels. Her face wore the fixed, "show must go on" smile of the real trouper.

"Coming?" I chirped encouragingly.

I knew she must be ready to drop in her tracks. We had been shopping since four o'clock and it was now nearly eight.

Perhaps I should have resisted the enticement of the November sales, but she just had to have a new snow suit. And naturally, when I got downtown one thing led to another. I saw a perfect wealth of bargains for my own children and for the Needlework garments I have to buy before the Ingathering. If I'd just had a bottomless purse, I could have gone on a regular spending spree. As it was, when I counted up my sales slips while we had soup and a sandwich at the soda fountain, I was horrified to find how much I had spent.—And none of it Christmas buying, either.

AFTER RESISTING SEVERAL temptations in the housewares department, I loaded up on specials at the drug counter and headed for home. I still don't know whether prices are really going down or whether I'm just getting used to the sound of the higher prices and I've let my supplies get so low that I'm an easy target.

"Look!" Karen tugged at my coat. "That lady's real!"

She was staring in amazement at a woman whose face was so carefully made-up she did look like a "dummy." The blue eye-shadow, mascaraed lashes and eyebrows painted at angles were so fascinating I had quite a time urging Karen through the revolving door to the street. Perhaps I should have scolded her for staring but any woman who goes out looking like that wants folks to look at her.

WE HAD ONLY A FEW MINUTES to wait for the bus, fortunately.

"Will there be a seat?" Karen's voice was so anxious my conscience began making comments I didn't exactly enjoy.

"Let's hope so." I peered down the street toward the lighted bus.

"Watch your step!" called the driver, actually reaching out a hand to steady my toppling armload. Most of the men look disgusted when they see people getting on with such a flock of bundles, but this one smiled as though he meant it. He even added a cheery "Good evening!" as though we were old friends.

"Here are seats together," Karen's excited treble rose above the noise of the bus's motor and that of the passing traffic. She had found places across the aisle from each other.

"Here, you can sit together," offered the man in one of the double seats. He folded his newspaper, shoved it in his pocket and moved to the other side of the aisle.

"I'll sit next to the window!" Karen slithered into the narrow space, spraying parcels. The man bent to pick them up and the box containing Karen's snow suit slipped out of my hands.

HE LAUGHED at my embarrassment in a friendly fashion. "Let's get organized here," he suggested. He put the largest things in the rack over our heads while I gathered the rest together more securely.

"Thank you very much! It's kind of you to bother," I told him.

"No bother at all. Glad to help." He settled down to his paper again.

"He's a nice man, isn't he?" whispered Karen in a tone that carried clearly. A woman in the seat ahead of us turned to smile. I could tell she thought Karen was cute and it suddenly dawned on me how seldom I think of our oldest as "cute." She is sweet and responsible or she's stubborn, but, come to think of it, she really *is* a very attractive child.

As we left the business section the passengers seemed to be mostly homeward bound. Each one received from the driver a "Good night!" as cheery as the "Good evening!" with which he greeted the people who boarded his bus.

A MIDDLE-AGED WOMAN carrying a briefcase made her way to the front and stood waiting for her stop.

"How'd it go?" he asked.

"Very well. Went off without a hitch."

"Thought it would. Well, here you are. Good night!"

A young man in a sport jacket moved up to take her place.

"Get fired yet?" asked the driver.

"Not yet."

"Cheer up. They'll get wise to you."

"Not till Uncle Sam puts the finger on me. If I can fool 'em that long I'll have a job to come back to."

"Then I won't tell everything I know." He slowed for the corner and dropped the bantering tone. "Good night, son! I'll be seeing you."

Karen leaned close to me. "Is that really his son?" she asked.

"I don't think so."

"Then why does he call him that?"

"Just to be friendly, I guess."

AN ELDERLY GENTLEMAN was next. He wore his hat at a jaunty angle. The cane he carried seemed less a necessity than an ornament, although he kept a firm grip on the backs of the seats as he made his way down the aisle.

"Same old corner?" asked the driver.

"Same corner."

"Haven't seen you for a long time. Not since the missus died, I guess."

"I've been living with my son since then."

"Well, waddaya know!"

"I'm on my way now to see the tenants who are in our old home. Matter of business."

"Business, eh? Watch your step and don't take any wooden nickels. Good night!"

As we neared our own stop, Karen pranced ahead of me down the aisle.

"Look, sister," the driver growled at her, "don't you know it's against the law for one little girl to buy out a whole store? Law of monopoly!"

Karen looked so startled he threw back his head and roared with laughter.

"That's O.K., Sis. Take your stuff home and enjoy it. We got a free country, thank God. Good night!"

We stepped down into the familiar atmosphere of our own corner. The bus moved on. Perhaps I was so tired I was starting to imagine things, but it seemed to me that even the departing motor sounded like a deep bass chuckle.

The Gospel for the Twenty-fifth Sunday after Trinity (Nov. 11) is written in Matthew 24:15-28

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

THE ENEMY INVADES AMERICA. Our armies are defeated. A puppet government is set up. The law is handed down that Christians may no longer go to church. Among others, the Lutherans refuse to obey.

The enemy cracks down. Lutheran leaders are jailed. Some are executed. Others mysteriously disappear. The stores of known Lutherans are taken over. Lutherans in business are fired. Lutherans are refused ration cards, must deny God in order to eat.

You are a Lutheran leader. You want to write a letter to other Lutherans, telling them to have courage and to continue to trust God. What thoughts would you have to convey? What kind of a letter would you write?

IF YOU ARE LIKE MOST PEOPLE who have suffered persecution, your ideas would probably run something like these. You would believe that conditions are about as bad as is possible. Human means of providing justice are gone. If righteousness is to win out, God himself will have to intervene.

Because you believe in a just God, who loves his followers, you would most likely feel that he is about ready to step into the picture. He could not tolerate such injustice much longer. Soon, then, the faithful would be vindicated, the evil ones be punished. You are living in the last days before God's final judgment!

God would send the Messiah to deliver his people. He would come in glory. In this final battle between God and Evil, the universe would be shaken.

God would win the victory. His faithful followers would receive their rewards. The enemy would be punished. True, this day has not yet arrived, but is near. Soon the Messiah will come. When he appears, Christians must run into the mountains, away from the cities; for the places inhabited by the enemy shall be wiped out.

IF YOU WERE UNDERGOING severe persecution long enough, those thoughts might well be yours. They have, in one form or another, been the thoughts of most peoples of religious faith during eras of bloodshed and torment. They are the ideas that most readily provide courage and comfort to the despairing.

Should you want to write such ideas to others, of course you could not convey them directly; or enemy censors would destroy your letters and put you to death. So you would originate a code. You might tell your ideas in the guise of a fable, or in some other hidden way. The enemy might be called "the Bear"; the United States might become "the Eagle." Perhaps you would title Jesus "the Lamb" and the faithful actions of Christians might be their "white robes." And so on.

Something of this sort took place among the Jews of Jerusalem shortly before Jesus' time. It occurred during the Syrian persecution of Jerusalem and the revolt of the Maccabees. The stories and letters written by the Jews to encourage each other's perseverance (such as

Daniel) grew very popular. Even in Jesus' time, when it was the Roman government which was hated, this literature was widely read.

Such literature is called *"apocalyptic,"* which means "disclosing." It attempts to disclose the future. That part of apocalyptic literature which specializes in the last things of this earth, is called "eschatological."

Generally the description of the end of things is given in this order:

1. The days of last and worst evil
2. The coming of the messiah or deliverer
3. The overthrow of evil and the establishment of the messiah's kingdom
4. The resurrection of the dead (that none may escape judgment)
5. The last judgment
6. The distribution of rewards and penalties.

THE FIRST THREE GOSPELS were written during times of Christian persecution. Many church leaders of that era patterned their letters after earlier Jewish apocalyptic literature. (*Revelation* is a splendid example.)

It is quite possible that the Evangelists found fragments of literature, written by Christians under persecution, which indicated Jesus' teachings about the end of the world. Not being sure what Jesus actually meant by these things, or what later Christians thought he might have meant, the Evangelists included them in their accounts.

Many scholars believe that one such passage is the chapter from which Sunday's Gospel lesson is taken. The whole passage is found in Matthew 24, or Mark 13, or Luke 21:5-36. John, believing that Jesus has already returned and lives in the hearts of his disciples, has no passage equal to these.

Let us see what these words record.

JESUS UTTERS THE PREDICTION that the temple will be destroyed. (If you are following *Matthew*, begin with the first verses of the 24th chapter.) The disciples then ask when this will happen and how they shall know it is Jesus returning. Then follows a description of the kind of persecution first-century Christians endured (to verse 13).

While verse 14 refers to Daniel 9:27, it may here signify a Roman ruler who sets up his statue in the temple to be worshiped—or some other act of irreverence. When this happens, the Jewish Christians are to leave the cities, run to the mountains (east of the Jordan?). The destruction will come so swiftly that people who happen to be on the flat roofs of their houses will have to leave by the outside stairway. The trek into the mountains will be especially hard for women with small children—and terrible if it comes during winter.

FORTUNATELY for the Christians, the Lord will not be too long in coming, or none would survive the persecutions. After the days of evil are over, the Messiah will come.

Whether or not these words are set down so that they fully explain our Saviour's teachings on this subject, the lessons in them for us are: Christians will be persecuted. There will be false rumors and false Christs. Yet God's forces will triumph. WARNING (verse 36): "of that day and hour no one knows!"

Do not believe those who pretend to know more than Jesus himself. They may try to tell you when the end of the world will come. As Paul says, Christians need not worry about that (I Thessalonians 5:1-5). Nor should we look forward to the punishment of our enemies; rather should we love them and pray for their salvation.

Personal Problem Clinic

Seventeen

QUESTION: Myrna is 17. She is a junior in high school and has a good record. She is attractive in appearance and has a pleasant manner with people. She stands well with the high school crowd.

Here is my problem. Several boys have been calling on Myrna, and have wanted to take her out to movies, dances, ball games, and other affairs. It's all right for these fellows to come here at home where I can keep track of what happens, but I can't see her going out with them. She thinks I am queer and says I am interfering with her good times. But I don't think these boys are on her social level.

For some time I have been refusing to let her go out. Now the boys are not coming around so often. Myrna feels she is being let down by the boys because she can't go out with them, and I get the blame. I don't want to be a kill-joy for the girl, but I do want to keep her on safe ground.

REPLY: Your attitude is understandable, but so is Myrna's. Actually, she has more of right on her side than do you.

Children have to go through a good many stages on the way from infancy to adulthood, and even in more mature years we continue to pass through successive periods of development. Young people must either pass through the natural situations which belong to their years, and experience ever-advancing grades of adventure—even crisis—or cease to mature and come to an "arrested development." Some of us have seen some unfortunate cases of this sort.

In your effort to be cautious you are overdoing supervision. Young people abhor close supervision—they tend to regard it as "snooper-vision," even though some of them need it. Boys and girls at Myrna's age need the opportunity of associating with a wide variety of persons of both sexes. They must see at first hand the various types, and learn to distinguish the virtuous from the vicious, the appropriate from the improper. No adult can make their choices or render judgments for them. They have to learn to do it themselves. Parents and other leaders may offer suggestions and point out dangers, but they should not attempt to think or decide for young people.

As a rule, if boys and girls have been reared in Christian homes, and have had the benefit of Christian guidance and fellowship, they develop their own ideals of thought and behavior, as well as their own conceptions of what is incorrect and immoral. With these things accomplished, the major responsibilities of parents have been discharged. At some point parents must relax and trust their sons and daughters to choose their own way.

Smoking—again

QUESTION: This is a question which has caused quite a bit of difference of opinion among Christian church members. Do you think clergymen should smoke?

REPLY: Christian standards of right and wrong are the same for clergymen as for other people. Right is right and wrong is wrong, no matter who is concerned. Smoking is not a matter of right or wrong. It is a social or individual practice, liked by some and despised by others. But I know of no Scriptural or other Christian basis on which to judge it wrong.

Some people are greatly annoyed by tobacco fumes, no matter how "mild" they may be—especially when the smoke gets pretty thick. Everyone of us, I suppose, does a number of things which irritate other people. We should all be considerate of the comfort and feelings of others, even though our actions be innocent.

Ministers are free to smoke, just as other people. No one of us has a right to tell them not to—even though we may wish they didn't do it. If smoking and other harmless pastimes will help to brighten their days, let the fumes arise.

—EARL S. RUDISILL

Knox Wrote His Own History

John Knox's History of the Reformation in Scotland. Edited by William Croft Dickinson. Philosophical Library. 2 vol. 872 pages plus introduction of 119 pages. $15.

John Knox's *History* is of significance to all Reformation students if for no other reason than that it is the only history of the period written by an active participant. The other men who wrote histories of the Reformation were of the succeeding generation. This alone would make John Knox's work important.

But it is also important because it gives us not propaganda, but a true historical account of the Reformation in Scotland. Although there are errors, and although sometimes Knox's deep feelings, particularly of hatred, take precedence over historical fact, Knox had a surprising sense, for his time, of the historical. Frequently he quotes his sources. He is careful to try to repeat word for word significant interviews. True, black for him is always black. He sees no good in the Roman Church or any of its rites, or any of its adherents. But making allowance for the fact that he was chief protagonist, sometimes against great odds, one is amazed at the historicity of Knox's account.

In his own day, Knox was criticized because he wrote in English instead of the Scottish vernacular. And good, strong, robust English he wrote, too. He did not hesitate to use a Scottish word when that best suited his purpose, nor to coin a word when he knew none that said what he wanted.

The *History* has been reprinted various times. But not since 1848 has there been a careful printing based on the best *Ms.*, that of 1566. That printing, edited by Laing, follows Knox's orthography so faithfully that only scholars can read it today. Therefore, William Croft Dickinson, professor of Scottish History, Edinburgh University, undertook the gigantic task of modernizing vocabulary and writing introduction and notes. The introduction in Vol. 1 covers 119 pages and gives a brief resume of Knox's part in the Scottish Reformation in addition to a critical analysis of the *Ms.* of the *History*. More than half of Vol. 2 is given over to Appendices, such as the Confession of Faith and The Book of Discipline, glossary, notes, and index.

It is interesting to note the development of Knox's ideas in the history. At first he agreed with Calvin's "One cannot resist magistrates without resisting God." Later he raised the question "Whether obedience is to be rendered to a magistrate who condemns true religion." He reached the conclusion that lesser authorities, who happened to be Protestant lords, may be called by God to suppress the wicked ruler and seek the maintenance of "just laws." This final position is very evident in his fascinating accounts of his interviews with Queen Mary, who could not understand his attitude, his views, or his complete indifference to both her tears and her charms.

John Knox was not without humor. Knowing that death was near, he had his servant called to his bed. Saying, "Thou wilt never get no more of me in this life," he paid wages due plus a bonus. Shortly after, without fear, he said, "It is come." At his death Regent Morton said, "Here lieth a man who neither feared nor flattered any flesh."

Maywood, Ill. ARMIN GEORGE WENG

Luther's Influence on Knox

John Knox in Controversy. By Hugh Watt. Philosophical Library. 109 pages. $2.75.

This little book contains the Stone Lectures delivered at Princeton Seminary in 1949. It furnishes heretofore little known details about Knox and his struggle for Protestantism in Scotland during its most crucial period. The author lays particular stress on description of the character and purposes of the two major antagonists, Mary Queen of Scots and John Knox.

The main interest of Lutherans in this booklet may be the fact that Mr. Watt clearly indicates the vast influence of Luther on the spiritual development of the Scottish reformer, particularly his earlier conception of the doctrine of justification. There is also, as the author points out, a very distinct similarity between the personalities and experiences of the two reformers. Both were summoned before worldly rulers and refused boldly to surrender their conviction.

Stillwater, Okla. EDWARD J. AMEND

Philosophy and Christ

The Philosophies of F. R. Tennant and John Dewey. By J. Oliver Buswell, Jr. Philosophical Library. 516 pages. $6.

Professor Buswell, of Shelton College, has written an excellent doctoral dissertation. His aim is to show a "crying need for the integrationism in metaphysics and epistemology" which will effect a harmonious continuity between philosophical truth and the truth which is in Jesus Christ. This is the great unfinished task of our day, and we must welcome every effort toward its accomplishment. The reading of this book will bring the urgency of the problem into sharp focus, even though no solution is possible within the limits set for this work.

The first part of the book is a careful analysis of the psychology, epistemology, and metaphysics developed in the writings of the well-known English empiricist, F. R. Tennant. The second part does the same for the writings of America's greatest expositor of functional empiricism, or instrumentalism, John Dewey. The contrast between these two thinkers is heightened by the quotations presented, so that Tennant, in the spirit of Butler and Paley, by means of twentieth-century thought forms, presents rational arguments to show the existence of God, while Dewey is shown to deny completely the possibility of knowing anything "spiritual," even the "existence" of a self.

The work obviously follows a plan laid down by the committee for the development of a thesis in a graduate school.

Allentown, Pa. RUSSELL W. STINE

Storytelling Skill

The Storyteller in Religious Education. By Jeanette Perkins Brown. Pilgrim Press. 165 pages. $2.

Young and old sit spellbound before a good storyteller. Stories have an important place in religious education. Jesus knew the value of a story and he used them in his teachings.

Storytelling is an art and an important method in teaching. Those who would increase their skill in this method will want a copy of this book.

Mrs. Brown is a teacher, supervisor, editor, writer and storyteller winning recognition in all these fields. In this book she gives specific directions for experimenting with basic and effective techniques. The reader will discover many of his faults and learn how to correct them through cleverly drawn stick pictures which add to the joy of reading.

The fine bibliography and the 29 stories for telling add to the value of this book.

Reading, Pa. BERTHA A. L. WEBER

Teaching the Bible Story. By Alfred Schmieding. Concordia. 152 pages. $1.50.

The author considers such questions as why Bible stories should be taught, characteristics of children to whom the stories are to be taught, basic and supplementary methods of teaching, using the story as a means of instruction in doctrine. The author is professor of education at Concordia Teachers College (Missouri Synod) and presents in this volume a revision of a book originally published 16 years ago.

How to Read and Enjoy the Psalms. By Maurice Clarke. Wilcox & Follett. 156 pages. $1.25.

This is a direct and workable book for anyone who wants to become acquainted with the Psalms. It is not written for scholars but for people who want introductory background on the meanings and the circumstances in which the individual psalms were written. The book is arranged under topical headings and each psalm is discussed separately in its category. S. E. C.

LETTERS
TO THE EDITOR

Commission will reconsider

SIR:

THE LUTHERAN of Oct. 10 was quite exercised over the subject of the Revised Standard Version of the Bible vs. the Authorized Version of the Bible as the printed text for the lessons in the forthcoming Common Liturgy. As a member of the Commission, I feel there were two implications which were in need of correction.

1) This question has been before the Commission several times. It has received very thorough consideration. It is on the agenda for the next meeting of the Commission in December. Any impression that the Commission has ignored it is entirely erroneous.

2) Either the editors, or the "Church in the News" writer, had trouble with second-grade arithmetic! I quote from the "Church in the News": "Editors said it had been reported to them that only the United Lutheran Church was insisting that the old translation should be used for the Gospels and Epistles of the church year as they will be printed in the new book."

As you probably know, though many of your readers may not, the Joint Commission on the Liturgy has 21 members, of whom only six are from the ULCA. It is quite apparent that there must have been considerable "outside" support. The last vote on the question was, I believe, 17 to 3.

Philadelphia EDWARD T. HORN, III

It is splendid to hear that the Commission will reconsider the question of which Scripture Version to use in the Common Liturgy. No information on any of the Commission's discussion on this question has ever trickled through to THE LUTHERAN *previous to this letter. The Commission reported in 1948 that it planned to "retain the King James or Authorized Version as the normative text of the Epistles and Gospels, with a limited number of changes . . ."*

The question of how six men may influence a decision of a total of 21 doesn't involve mathematics. It depends on how persuasive and determined the six happen to be.

UMT will convince atheists

SIR:

Your "Conclusion" (THE LUTHERAN, Oct. 17) concerning universal military training reminded me that I met a master sergeant in the bus station a few weeks ago who bore the marks of an "old timer." I asked, "Sergeant, how is the army these days?" He answered, "Not good; it used to be that when they did not get up in the morning we turned the bed over. Now we say, 'Will you get up please, and how will you have your eggs?' "

I think I saw the "old army" die after I joined in the first World War. The real old timers said it did just after the Spanish-American War. But I have seen the less intelligent company commanders appoint first sergeants whose principal qualification seemed to be the ability to "lick" any other man in the company. I served during most of the active period of the first World War under a very brilliant commanding officer who worked us all hard and kept a paternal interest in our welfare, seeing that we got what we were entitled to get.

I read the article to which you referred with respect to boot training in the marines. I helped to process thousands of recruits during 23 years' active duty beginning in 1917. I never saw anything like that described as marine procedure. I do know that at least half the personnel of the infantry and medical corps with which I served were under better supervision than they were in civilian life, with the lack of parental care which is the misfortune of our times.

Few of us wish universal military training as fixed policy—that includes leaders of the armed forces. But if it is a measure which will convince atheistic leaders of other lands that we intend to defend our liberties, we shall hail it with joy. JOHN HALL,

Lt. Col. Ch., U.S. Army (Ret.)

Newton, N. C.

CALIFORNIA:

Choir Retreats in Mountains

LOS ANGELES—The Cathedral Choir of First Church, Glendale, recently conducted a choir retreat in the San Bernardino mountains. This is believed to be the first choir retreat held by Lutherans in the California Synod.

The retreat took place at Forest Home Christian Conference Center, combined spiritual emphasis with practical music appreciation. Highlight of the affair was the High Council Fire conducted by Pastor Carl Tambert.

OCT. 7 the cornerstone for a new infirmary for the California Lutheran Home at Alhambra was laid. Dr. Edward N. Spirer, director of church extension in synod, preached.

FIRST CHURCH, San Diego, recently added its first building in 63 years as the new parish unit was dedicated. This new building will also provide a social hall and center for Lutheran servicemen in the San Diego area.

THE REV. CLIFFORD B. HOLAND has resigned his pastorate at Santa Monica to permit him to prepare for full-time social work. Pastor Holand came to Santa Monica in 1938 at the request of the Board of American Missions.

THE REV. FREDERICK BARTELT, pastor of St. Mark's Church, Los Angeles, has resigned to accept a call to mission work in New Jersey Synod . . . THE REV. CHARLES MILEY has resigned as pastor of First Church, Fresno, to accept the pastorate of St. Paul's Church, Sacramento . . . THE REV. WILLIS FORSYTH, pastor of Redeemer Church, El Monte, has resigned to enter the Navy chaplaincy.

MUCH INTEREST was shown in the Preaching Mission workshop held Oct. 22-23 at First English Church, Los Angeles. This workshop was conducted by the ULC Board of Social Missions, and sponsored by synod.

HOWARD LOGAN

DEDICATED Sept. 16 by members of Salem Church, Reamstown, Pa., is this new parsonage for Pastor John R. Albright. Participating in the dedication was Lancaster Conference President James Harrison. Still to be completed is landscaping and minor interior work

ILLINOIS:

Christians Must Occupy Key Posts

CHICAGO—"We have power to move in the right direction, but so often we're afraid to use it. We can have a Christian community only when Christians occupy the key positions of trust, leadership and responsibility." So said Mayor Einar P. Juel, Council Bluffs, Iowa, to the Illinois Brotherhood Convention at Rockford Oct. 20-21. Mr. Juel spoke on "The Lutheran Layman's Responsibility to Church and Community."

The afternoon session was highlighted by presentation of a "Handbook for Brotherhoods." This manual, outgrowth of four conference workshops, covers duties of officers, contains suggestions and program outlines.

Chester Swan, Holy Trinity Church, Chicago, urged the men to redouble their efforts for home missions, their primary objective. Reporting as chairman of the Revolving Loan Fund, he pointed out that the Brotherhood has aided one mission congregation and now has $5,400 available for the next congregation to be organized in the synod. In addition, Mission Minute Men, numbering 125, will contribute an additional $1,000.

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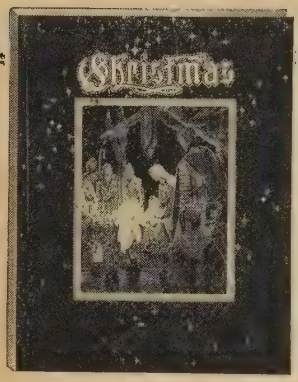

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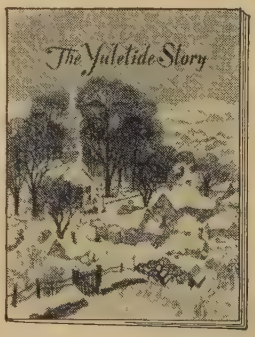

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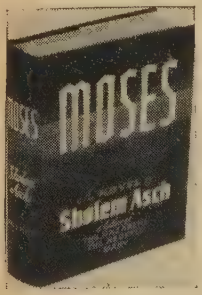

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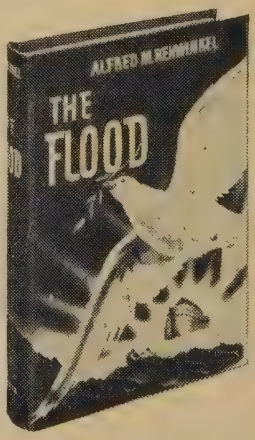

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WITH DEDICATION of this chancel of College Church, East Lansing, Mich., along with temporary completion of the nave, facilities for Sunday school, church offices are doubled, and a permanent student lounge becomes a reality for the congregation that serves 700 National Lutheran Council students at Michigan State. The $115,000 church is a result of financial cooperation of the NLC's Division of Student Service, the WMS-ALC, along with generous contributions of Michigan (ULCA) Synod and Michigan (ALC) District congregations. Unique was the contribution of Warren Peterson, Michigan State graduate of last December, who supervised and did most of the work, completing the upstairs at minimum sustenance wages. Students and ALC lay workers contributed much time and energy in volunteer labor

ONE OF THE MOST beautiful and completely equipped parish buildings in Southern Illinois was dedicated Oct. 14 by members of Immanuel Church, Cairo, and Pastor Harry F. Coder.

SISTER GRACE BOEHLING was installed as parish deaconess at Wicker Park Church, Chicago, Oct. 21. Sister Catherine Neuhardt, dean of the Baltimore Motherhouse, assisted Pastor Malcolm D. Shutters in the service.

THE REV. GEORGE AIGNER, St. Paul's Church, Evanston, was elected president of Chicago Conference at the fall meeting.

Fifteen seminary students have been assisting Pastor Shutters in canvassing the area around the church. A mobile chapel has been put into use, complete with chimes and audio-visual projection equipment. Due to population shifts the congregation moved away from the church. The calling of Sister Grace and utilization of seminary students and mobile chapel is a part of the total effort to reach the people of the community, many of whom speak only broken English.

EIGHT LUTHERAN Brotherhoods of Montgomery County met at Harvel Oct. 17, heard the Rev. Hugh Paton, Hillsboro.

THE REV. G. A. SAATHOFF has resigned as pastor of Luther Memorial Church, Springfield, to accept the call to Trinity Church, Burlington, Iowa.

THE REV. NEWEL MENDENHALL has resigned as pastor of Grace Church, Monroe, Wis., accepting the call to Good Shepherd Church, Denver, Colo.

THE REV. LUTHER COOPERRIDER has resigned as pastor of St. Paul's Church, Nachusa, to accept the call to the Pearl City-Kent parish.

CLYDE G. STEELE

MARYLAND:

Seattle Delegates Nominated

BALTIMORE—Election of Pastor Howard H. Ritterpusch as president of Eastern Conference and the nominating of clerical and lay delegates to the 1952 convention of the ULCA in Seattle highlighted conference's fall session in Dundalk recently.

Clerical delegates to Seattle include Pastors Augustus Hackman, L. Ralph Tabor, John L. Deaton, John C. Stuff, Oscar W. Carlson, Paul Smith, Carl C. Rasmussen, Harry Krug, Howard Ritterpusch and I. Wilson Kepner. Laymen

slated for the cross-country jaunt: Fred Konemann, Paul Folkemer, Carl Heinmuller, Thomas P. Hickman, Robert Hamer, Martin McGrory, Frederick Sendelbach, James Klinefelter, Albert Hardwick and William Zschiesche.

CONFERENCE meetings of church councilmen will be held: Nov. 5, St. Luke's Church, Baltimore; Nov. 6, Epiphany, Baltimore; Nov. 7, Luther Memorial, Washington; Nov. 8, Emmanuel, Baltimore; Nov. 9, St. John's, Linthicum Heights.

LAYMEN FRED A. KONEMANN and ROBERT C. HAMER addressed 75 men from Baltimore Brotherhoods (Redeemer, Augsburg, St. Luke's and St. John's) at St. John's, Pimlico Road, Oct. 1.

LAYMAN EGIL STEEN was honored at a testimonial dinner at St. John's Church, Pimlico, Sept. 16 in recognition of his 40 years of continuous service as church school teacher of young men and adults and as Luther League and Sajoh Club counselor.

RECENTLY DEDICATED at St. Paul's Church, Mt. Winans, were an altar cross, candelabra and vases as a memorial to Charles H. Leistner, who served as superintendent of the Sunday school for 58 years, as a member of the church council for more than a quarter of a century.

SECOND CHURCH laid the cornerstone of their proposed $400,000 church on Edmondson Avenue Extended Nov. 4.

THE REV. WILLIAM BROWN was installed pastor of St. Stephen's Church Nov. 4.

OVER 1,200 PEOPLE, including Governor Theodore R. McKelden and Mayor Thomas D'Alesandro, attended the 196th anniversary service at Zion Church, City Hall Plaza, Oct. 21. The Rev. Leopold W. Bernhard was installed pastor by President Fife.

CHURCH OF OUR SAVIOR, Lansdowne, will observe the 60th anniversary of the congregation, the 15th anniversary of their pastor, the Rev. Howard H. Ritterpusch, Nov. 18.

THE REV. PAUL H. SMITH and his family have moved into their new $30,000 parsonage recently purchased by St. Mark's Church.

LLOYD M. KELLER

CAMPUS

UNITED Lutheran Church college enrollments this fall are not as bad off as college administrators feared last June. Instead of an anticipated decrease of over 1,100 students, the drop was only 556.

Conversely, ULCA seminary enrollment which administrators thought would show an increase of close to 70 more seminarians reported a trend upward of 49.

The enrollment picture, according to a "Lutheran" survey completed this week:

College	June 1	Oct. 15
Carthage	549	437
Gettysburg	1,215	1,163
Hartwick	430	368
Lenoir Rhyne	723	779
Midland	390	371
Muhlenberg	714	614
Newberry	380	359
Roanoke	487	364
Susquehanna	416	430
Thiel	489	451
Wagner	936	777
Waterloo	168	183
Wittenberg	978	923
Totals	7,875	7,219
Seminary*		
Central	33	37
Chicago	66	95
Gettysburg	130	129
Hamma	82	97
Southern	44	53
Northwestern	86	79
Philadelphia	142	144
Waterloo	12	10
Totals	595	644

*Figures unavailable for Saskatoon Seminary

ULCA FOOTBALL SCOREBOARD

Friday, November 9
North Central at **CARTHAGE**

Saturday, November 10
GETTYSBURG at Albright
Elon at **LENOIR RHYNE**
Wesleyan at **MIDLAND**
Scranton at **MUHLENBERG**
NEWBERRY at Furman
SUSQUEHANNA at Haverford
P.M.C. at **WAGNER**

NEWS IN THE CHURCHES

MINNESOTA:

Double Goals Nearly Met

MINNEAPOLIS—Two goals set by Northwest Synod Stewardship Secretary George McCreary may soon be achieved.

Several months ago, Pastor McCreary set for himself the task of raising $4,000 for a car and station wagon for Rocky Boy mission. Latest totals: less than $900 short of 100 per cent achievement!

Two years ago, Pastor McCreary set 10,000 as the LUTHERAN subscription goal for the synod. Committeemen Puls, Wrigley, Downey and Wetzler have been notified that the goal is less than 1,500 subscriptions away!

CONGREGATIONS in the Lake Minnetonka area are sharing a joint project—six weeks' training school for Sunday school teachers. Groups meet at Trinity Church, Long Lake; St. John's, Mound; Grace, Deephaven.

OCT. 7, Mt. Carmel Church, Minneapolis, went on the air in the first of a series of broadcasts. The station is KEYD; time: each Sunday noon.

THE REV. L. S. G. MILLER, on furlough from Japan, was speaker at the fall banquet of the Minnesota State Brotherhood.

THE 13TH BIENNIAL convention of the American Federation of Lutheran Brotherhoods was held in the Curtis Hotel, Minneapolis, Nov. 2. Dr. Paul C. Empie and Dr. P. O. Bersell are listed as speakers.

EXTENSIVE REPAIRS are being made on St. John's Church, Lakeville.

MEMBERS OF Trinity Church, Lindstrom, honored Pastor and Mrs. Milton Haker on the 15th anniversary of his pastorate.

AT THE 13TH Biennial Convention of the Women's Missionary Society of the Synod of the Northwest, held at Holy Trinity, Minneapolis, Oct. 7-9, delegates elected Mrs. William Chandler president.

MONTHLY REPORTS are being sent out by synodical Treasurer W. O. Helwig, showing the status of each congregation for CHEY and Lutheran World Action. Members of all congregations will receive three colored envelopes, one each for October, November and December.

THE 46TH annual convention of Central Conference WMS convened in Redeemer Church, Minneapolis, Oct. 21-22.

THE REV. HAROLD CARLSON was installed pastor of Holy Trinity Church, St. Paul, Oct. 28.

THE REV. GEORGE MOELLER resigned as pastor at Cannon Falls to accept a call to Epiphany Church, Minneapolis, Oct. 1.

LUTHERANS of Livingston, Mont., paid tribute to Pastor Webster Clement on the 25th anniversary of his pastorate recently.

PAUL LUTHER WETZLER

NEW JERSEY:

First Service Center Dedicated

ASBURY PARK—"St. Michael and All Angels" chapel in Atonement Lutheran Church, First Ave. and Heck St., Asbury Park, was dedicated Oct. 13, for the spiritual care of Lutheran servicemen and women located in six major military and naval training bases within the area. Impressive ceremonies marked the opening of the only Lutheran Service Center in New Jersey under supervision of the Lutheran Service Commission of the National Lutheran Council and Missouri Synod. Synod President Edwin H. Knudten dedicated the chapel and its furnishings "to the glory of God."

MUCH OF THE organizational foundation for the eastern coastal center for the men and women in the armed forces is due to efforts of Pastor Harold Hornberger, Holy Trinity Church, Red Bank.

Sponsoring churches in the Asbury Park area include: Holy Trinity, Manasquan; Emanuel, Lakewood; Atonement, Asbury Park; Reformation, Long Branch; Holy Trinity, Red Bank; Gethsemane, Keyport; Our Saviour, Fords.

RALPH I. SHOCKEY

IEW YORK:

Retreat Accomplishes Purpose!

ALBANY—When Pastor George Thompson and members of Atonement Church Council in Oneonta wanted to organize two new Luther Leagues, they invited a score of young people of the congregation to a two-day retreat at Pathfinder Lodge on Otsego Lake.

Result: seven adults helped plan a recreational and inspirational program; the teen-agers welcomed the opportunity to organize a League. Parents were present for the final session that included installation of officers.

Purpose accomplished!

MEMBERS of Eastern Conference held their annual fall convention Sept. 17 at St. John's Church, Canajoharie, and at historic Palatine Shrine, Palatine Bridge. Speakers included Dr. Frederick R. Knubel, Dr. Luther E. Woodward, Dr. H. Clyde Hardy, Pastor Alfred J. Krahmer and Dr. Andrew L. Dillenbeck.

FORTY PASTORS held a retreat at the cabins of Herman and Henry Knaust on Bronk Lake in Greene County. The retreat, instituted by the Knaust brothers, emphasized preaching. Speakers included Dr. F. Eppling Reinartz, the Rev. Walter E. Bock, Prof. Donald M. Pearson, Dr. Russell S. Gaenzle, Dr. William F. Sunday and the Rev. George N. Thompson.

THE REV. WILLIAM G. BOOMHOWER will be installed pastor of Gilead Church, Center Brunswick, Nov. 18.

A TURN-IN-THE-ROAD conference (LWA) is scheduled for Trinity Church, Albany, early this month. Speakers: Pastors Robert E. Van Deusen and John A. Scherzer.

SPECIAL PROJECTS for the Eastern District Luther League will get under way at a unity rally to be held in Trinity Church, Albany, Nov. 18. "Ticket of admission" will be as much clothing as a Leaguer can bring for Lutheran World Relief. Plans will also be presented for a program of assistance for the newly organized Our Saviour's Church in Carman.

THE WOMEN'S MISSIONARY SOCIETY of the Eastern Conference meeting in St. John's Church, Albany, Oct. 4 elected Mrs. Herbert H. Mahl president.

DR. ARNOLD F. KELLER, Utica, was guest preacher at an interdenominational Reformation rally held in Trinity Church. Dr. Keller's topic: "Polite Questions Which Merit Fair Answers."

ST. JOHN'S CHURCH, TROY, beginning Oct. 7 and ending Oct. 28, celebrated its 80th anniversary including the 35th anniversary of the ordination of Pastor Benton F. Rudi-

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sill. Dr. F. R. Knubel, president of the synod, was banquet speaker.

TRINITY'S (Albany) Stewardship Program will be held on two evenings when all members of the congregation are being brought together under the leadership of Laymen Carl Fraser and Bertram Kohinke. Follow a covered dish supper, LLM Associate Director Chester Myrom will speak.

PASTOR GEORGE THOMPSON conducts a Sunday radio program over Station WDOS, talks on pertinent subjects and problems of the day from the religious point of view.

DR. FRANK GOLLNICK, Trinity Church, Kingston, reports a corps of cadet teachers has been organized. Each cadet will receive a year's instruction by the pastor, will then be assigned to a teacher in the Sunday school for the purpose of assisting and taking over when the regular teacher is absent.

ST. JOHN'S CHURCH, Poughkeepsie, is 50 years old. Anniversary preachers included Dr. Frederick J. Baum, Dr. Philip Allen Swartz, Dr. C. Franklin Koch, and Synod President Knubel.

PASTOR LUTHER S. STRALEY and Mrs. Marshall D. Winegard, choir director, have long wanted Zion choir (Athens) to sing the Introit. When Layman Paul Mattice joined the church he agreed to lead the singing of the Introit. Mr. Mattice is an insurance company executive in Catskill, chairman the 1951 EMV. LUTHER S. STRALEY

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PENNSYLVANIA:

WGAL-TV Televises "Sanctuary Time"

LANCASTER—Under the sponsorship of the United Churches of Lancaster County, a devotional service, "Sanctuary Time," is currently being televised over Station WGAL-TV, Lancaster.

LANCASTER CONFERENCE is the first to organize a group of laymen and laywomen to promote the synodical plan of subscription for THE LUTHERAN. A large and enthusiastic group heard the story and saw the slides on THE LUTHERAN presented by C. A. Bongard zone, circulation manager of the magazine.

A CHOIR OF 200 VOICES and a congregation of over 1,600 Lutherans met at McCaskey High School on Oct. 28 to celebrate the Reformation Festival. The Rev. Wallace E. Fisher, Gettysburg, was speaker. Brotherhoods sponsored the service. DR. ERNEST J. HOH, Lancaster, spoke at the Interdenominational Reformation Service at the Congregational Church, Minersville, Pa.

ST. JOHN'S CHURCH, COLUMBIA, has welcomed their new pastor, the Rev. Charles C. Schlitzer, formerly of Tamaqua, Pa.

SEVERAL HUNDRED LAYMEN traveled to Harrisburg from the Lancaster area for a "Turn-in-the-Road" dinner with laymen of the Harrisburg District. A forceful presentation of LWA was given by the presiden

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of the United Lutheran Church. The group was so large that many had to eat in a nearby restaurant.

A petition is being circulated in the churches of Lancaster of all denominations protesting against the appointment of an ambassador to the Vatican. Copies with thousands of signatures will be sent to the Senators from Pennsylvania and to the President of the United States. That Lutherans stand against this flagrant violation of the historic position of separation of church and state was brought into many sermons in this area Oct. 21 and on Reformation Sunday, according to reports from the press and from individual pastors.

OVER 250 YOUNG PEOPLE heard the Rev. . Leslie Conrad, Jr., executive secretary f the Luther League, speak at a rally at t. Paul's Church, Lititz. The rally was sigificant in that it brought Luther Leaguers rom the Lancaster Conference of the Minisiterium of Pennsylvania and the Harrisburg District of the Central Pennsylvania Synod ogether and gave them an opportunity for ellowship looking toward the day when they hall be working closely together as a result f the realignment of Lutheran synods.

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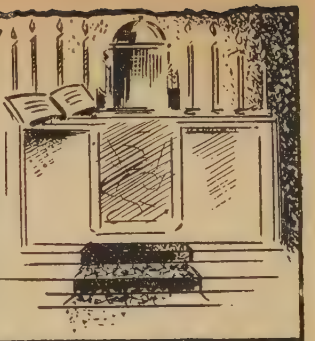

On July 1, 1951, a Peruvian-born priest celebrated two masses in his Long Island church, told both congregations that no priestly works could save them, but only the blood of Christ shed once for all. Four hours later he left the priesthood, and this fall enters a Protestant seminary.

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ST. MARK'S CHURCH, Lancaster, celebrate the golden anniversary of the Sunday scho Oct. 23.

DR. J. H. MUSSELMAN, who recently re tired from St. John's Church, Lancaster, wa given a "certificate of devotion to duty" b the Lancaster (Interdenominational) Mi isterial Association, the first time this ha ever been done. ERNEST J. HO

PENNSYLVANIA:

Midnight Oil Is Burning

POTTSVILLE—Stewardship, L W and CHEY committees are "burning th midnight oil" in an all-out effort to brin their work to a successful conclusion i the final quarter of 1951.

STEWARDSHIP CHAIRMAN Gilbert J. Ma tin reports apportionment payments o $35,009 on a total of $77,948 laid. St. John Church, Leck Kill, leads the conference wit 118 per cent paid to date.

LWA CHAIRMAN R. E. KRAMER repor $11,569 paid on a quota of $20,496. Sixtee congregations have met or exceeded the quotas. The "Turn-in-the-Road" dinn meeting will be held on Nov. 9 in St. Paul Church, Port Carbon. Speakers will be D Carl Lund-Quist and the Rev. Rollin Shaffe

CHEY CO-CHAIRMEN E. W. Weber an Adam E. Polcrack report a total of $82,95 paid on a quota of $93,104. One congreg tion (Christ, Schuylkill Haven) has con

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pleted its appeal with 117 per cent paid.

CONFERENCE LUTHER LEAGUERS held their annual workers' rally in Christ Church, Schuylkill Haven, Oct. 21. Arrangements have been completed for a combined Youth and Thanksgiving Rally in Zion Church, Minersville, on Nov. 20.

GROUND HAS BEEN broken for the $103,000 Sunday school unit at St. John's Church, Pinegrove. The Rev. George E. Whetstone, Harrisburg, spoke at ceremonies Sept. 30. The proposed new building will be a three-story brick colonial edifice.

PASTOR WILLIAM M. SCHWARTZ, English Church, Pottsville, was elected chaplain of the national 40 et 8 Society of the American Legion at its recent convention in Miami, Florida.

ANNOUNCEMENT of the retirement of Pastor Arthur C. Harris was made at the celebration of the 75th anniversary of St. Paul's Church, Gordon.

THE REV. HOWARD BOCK has assumed his duties as pastor of St. James' Church, Ashland.

LAYMAN F. L. HEMMIG reports that arrangements have been completed for the congregational workshop to be held in Trinity Church, Pottsville, on Nov. 7. Object is to arouse and impart better and stronger spiritual life by means of a widespread practice of devotions in the home, wider prayer

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TRINITY CHURCH, Pottsville, will again serve as the collection depot for a fall clothing drive. Layman Albert Evans, local trucker and member of Trinity, who hauled 7½ tons of clothing to Easton in the spring, will again provide hauling facilities.

REDEDICATION services were held recently at St. John's Church, Girard Manor, following renovation. ADAM E. POLCRACK

TEXAS:

"Debt-free in Fifty-three": Slogan

DALLAS—Members of First United Church, Dallas, are gaining momentum in efforts to wipe out an $18,000 indebtedness without interrupting regular benevolent and current expense giving. Adopting a slogan, "Debt-free by Fifty-three," the congregation contributed $12,000 to all causes of the church in the first eight months of this year.

Early this year, synodical and ULCA apportionment figures were met in full; efforts to meet CHEY and LWA quotas

100 per cent are currently being emphasized.

One sparkplug in the stewardship emphasis is Layman Clarence Fertsch, who serves as treasurer of the congregation and does yeoman service on synod's stewardship committee. He has prepared full-color charts showing stewardship progress in all congregations.

The congregation recently received 1,500 shares of Socony-Vacuum stock as a gift from a non-member!

PASTOR J. C. A. PFENNINGER preached his final sermon as an active pastor and president of the Pastors' Conference at Ander Sept. 26. New officers include: the Rev. Carl J. Deithloff, president.

TRINITY CHURCH, Victoria, observed her 100th anniversary on Oct. 7 with *four* services. At 7 A.M. former Pastor M. A. Ritzen of Fontanelle, Nebr., preached; at 10:30 A.M., the Rev. E. A. Sievert of Allendale, N. J., former pastor, preached. At the informal afternoon program various local and neighboring pastors and former laymen of Trinity spoke, with Pastor J. M. Schedler conducting the program. At night a historic review in pictures was shown on the screen prepared for the most part by Mr. E. C. Vogt, city tax assessor, whose hobby is taking pictures. Trinity is the oldest congregation in the Texas Synod and among the oldest congregations in Texas Lutheranism.

PHILADELPHIA CHURCH, Swiss Alp, up to Sept. 1 gave $3,339.56 for local expenses, $4,086.86 for benevolences. This congregation has paid 207 per cent of her CHEY quota as of Aug. 31.

ST. LUKE'S, San Antonio, recently raised $1,000 on its lot fund debt.

ST. MARK'S, Cuero, recently installed 37 teachers and officers of their church school. Dr. L. C. Kleinecke has been general superintendent for 62 years.

THE REV. ROYAL LESHER has started work on a new Waco mission.

TWO MORNING services are now being held

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NEWS IN THE CHURCHES

in St. Mark's, Corpus Christi. Efforts for building a suitable church are being considered by the Board of American Missions (Pastor Philip Wahlberg.) St. Mark's will celebrate her fourth year as an organized congregation on Thanksgiving Day, Nov. 22, by burning the mortgage on the chapel property. St. Mark's contributed approximately $525 on an assigned CHEY quota of $364.

MISS BLANCHE ROCKNE has arrived in Austin as the new Lutheran Student Counselor for NLC students. She succeeds Miss Alice Otterness who now has headquarters in Chicago. Miss Rockne is a native of Park River, North Dakota, alumna of Concordia College, Moorhead, Minn., studied at Chicago Seminary.

MANY BROTHERHOODS in synod will receive a special offering for the Mission Fund of the synodical Brotherhood. A goal of $10,000 has been set, the funds to be used in furthering the work of home missions in Texas.

ST. ANDREW'S, Weesatche, closed the CHEY campaign with 136 per cent of the quota raised in cash.

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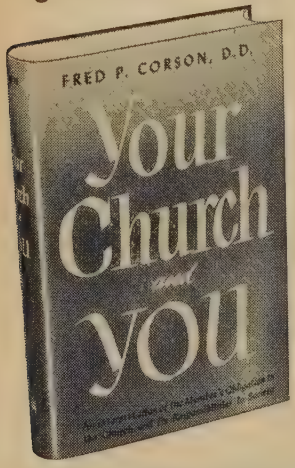

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WEST VIRGINIA:

Three from 172-Communicant Church

FAIRMONT—The 172-communing-member-congregation of St. Paul's, Morgantown, has three of its sons currently receiving theological training. The Rev. Beryl B. Maurer is a graduate student in residence at Gettysburg Seminary; Donald D. Anderson is a senior at the same institution, Charles L. Delaney, Jr., who entered the same seminary this fall, is Pas-

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Belief gets confused with credulity when it is assumed that one must believe what he cannot see clearly at once, but which a little effort would make plain. Faith in what cannot be seen is reasonable. Acceptance without examination of ideas that can be understood is something else.

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NEWS IN THE CHURCHES

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AMONG THE DISPLAYS which the thousands of people who crowded into Elkins for the 15th annual Mountain State Forest Festival saw was a booth sponsored by the young people's class of Holy Trinity congregation. The display featured Lutheran tracts and pamphlets of which more than 3,000 pieces were distributed.

"An invaluable asset to any congregation" is the way one church councilman expressed his enthusiasm for "The Lutheran" as for the third time official action was taken in his congregation to underwrite part of the yearly cost of supplying each family in the parish with the weekly. Subscription in synod have risen from 355 in 1948 to 990 in 1951.

DR. ERWIN S. SPEES and Luther League Secretary JOHN M. MANGUM, together with several synodical children's workers, gave great inspiration and guidance to parents, teachers, and prospective teachers as they made the rounds of synod last month conducting six teaching clinics under the sponsorship of the synodical committee on Christian Education and Youth Work.

FIRST SPEAKER in the new academic year at the Lutheran Student Association's Sunday evening Table Talk at Morgantown on Oct. 14 was Dr. Charles G. Aurand, pastor of First Church, Wheeling. He spoke of the fact, the finality, and force of religion. Approximately 130 Lutherans are enrolled at West Virginia University.

AT THE SECOND ANNUAL lay retreat at Jackson's Mill the third week-end of October, Zeb Trexler, associate director of the Laymen's Movement for Stewardship, and Parish and Church School Board Secretary Erwin S. Spees were guest speakers. Colored slides depicting life at Camp Luther were given a premiere. New Brotherhood officers include: Paull Spring, First Church, Wheeling, president; H. G. Anderson, Fairmont, vice president; Jack Bero, Wheeling, secretary; Fred Becker, Fairmont, treasurer.

MEMBERS of St. Paul's Church, Aurora, have been busy sanding floors, installing an

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lectric organ, and remodeling and painting he parsonage preparatory to calling a pastor o the parish which also includes Centennial nd Mt. Olivet congregations.

ELECTED to the presidency of the Elkins Ministerial Association is the Rev. James M. Allan, pastor of Holy Trinity congregation.

HAROLD L. HANN

ULC CALENDAR

NOV.

3-14. Kentucky-Tennesee Synod. Fall Conference, Zion Church, Covington, Ky.

13. Brotherhood Convention. North Carolina Synod. St. John's, Salisbury

13. Brotherhood Convention. Virginia Synod. College Church, Salem

16. Brotherhood Convention. South Carolina Synod. Wittenberg Church, Leesville

17. Brotherhood Convention. Central Pennsylvania Synod. St. Paul's Church, York

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IN CONCLUSION . . . . . .

Reformation Sunday, 1951

President Harry Truman,
Washington, D. C.

DEAR MR. TRUMAN:

You told your press conference on Thursday that the "hullabaloo" over a Vatican ambassador had not been so great as you expected. Perhaps you think this resentment will blow over in a few months. But it may be more likely that in your busy life in public office you have not had opportunity to size up the state of mind in the Protestant churches. Let me try to describe it.

WE ARE NOT impressed by reasons you gave for sending General Clark to Rome. Why do you talk about the aid the Vatican can give the United States in a conflict with communism? The situation is exactly the reverse. If the U.S. had not helped win the 1948 Italian election for the anti-Communists, the Vatican itself would today be engulfed in a Red police state in the very country where it might be expected to have the greatest influence.

Also we are not keen on having a man at the Vatican "listening post" to pick up secrets sent there by Roman Catholic agents in Communist countries. We have no doubt the church has agents. A U.S. Roman Catholic paper, The *Register* (of Denver), claimed last year that bishops and priests "smuggle forbidden information" to the Vatican with a skill which "far outdistances anything" the U.S. intelligence service can show.

That's no doubt true, but we don't like to encourage a church to function as an espionage center. And if it does have information our country needs, our own ambassador to Italy lives just a five-minute ride from the Vatican and should be able to collect it.

OUR OBJECTION TO THE Vatican embassy is simply that, as we say, we fear the destruction of the American principle of separation of church and state. For most of us that is not a matter of an abstract principle of constitutional law. In plain language, we are afraid of Roman Catholic plans to get control of American political life.

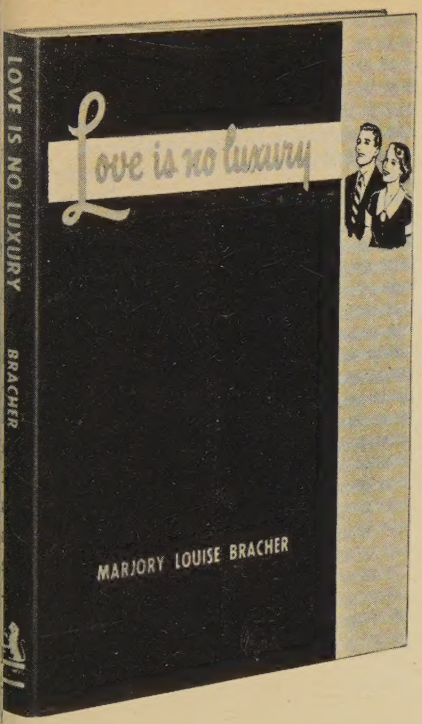
We have not failed to notice that seven times in a row the Democrats have selected an Irish Catholic as their national party chairman. The "Catholic" vote is a great political asset, and must be held at all costs. We know that in certain cities candidates for Democratic nominations for office must clear their plans with the Roman Catholic archdiocesan office before they stand a chance.

I myself have been friendly toward your administration, although I have always been registered as a Republican voter. You have fought hard battles for the Marshall plan, support for the UN, DP legislation, wheat for India. And I know that in the American democracy the men in office must give serious thought to political advantages or they will be out of office.

But the price of political advantage can sometimes be too high. This Vatican embassy action—a tremendous victory for outright recognition of Roman Catholic political influence in the United States—would cost too much. We Protestants don't want to be forced into the arena of political conflict to defeat your appointment of General Clark, but we may come to it if necessary to protect our essential liberty.

In any case there will never be any end to our opposition to the Vatican embassy, I assure you.

—ELSON RUFF



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A Guide to Christian Family Living

by
MARJORY LOUISE BRACHER

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LOVE IS NO LUXURY is a book for every family in which there are children of any age—and for every newly married couple.

It gives common-sense suggestions on making the family something its individual members are glad to come home to. Ways in which parents may find time for each other and their children, the question of who shall exercise authority in the home, effects of fatigue and diet on home life, spending the family income, family religion, divorce, and birth control are among the practical problems treated in this simply written book.

For those wishing to use LOVE IS NO LUXURY in group meetings, discussion and program helps are provided at the end of the book.

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